HYGIASTICON:
OR,
The right course of preserving Life and Health unto extream old Age:

Together with soundnesse and integritie of the Senses, Judgement, and Memorie.

¶ Written in Latine by *Leonard Lessius*,
And now done into English.

The third Edition.

¶ Printed by the Printers to the Universitie of *Cambridge*. 1636.

The things contained in this following Book.

1. Lessius *his Hygiasticon.*
2. Cornaro's *Treatise of Temperance, translated by Master* George Herbert.
3. *A discourse translated out of Italian.*

Ecclus. 37. 28, 29, 30.

Be not unsatiable in any daintie thing, nor too greedie upon meats.
For excesse of meats bringeth sicknesse, and surfeting will turn into choler.
By surfeting have many perished, but he that taketh heed prolongeth his life.

¶ To the Reader.

The Preface of the Publisher of the ensuing Treatises.

WE do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the Kings houshold: --- *Thus reasoned the Lepers that first came to the knowledge of the* Syrians *flight, and* Israels *deliverance: And the application of their arguments hath (in a much like case) produced now the like resolution.*

Having been a witnesse of the late discoverie of a richer Mine, *then any of those which golden PERU af-*

fords, LIFE and HEALTH and vigorous STRENGTH of Minde and Bodie, generall PLENTIE, and private WEALTH, yea and VERTUE it self (inasmuch as, for the most part, the conditions of the Minde follow the temper of the Bodie) being to be extracted thence with very little pain and cost, and without any danger at all: I have thought my self bound to give publick notice thereof to the world.

And so much the rather, as having been a Spectatour onely, I finde my self debarred from that plea of modestie, wherewith the Adventurers excuse themselves from the publication of this Treasure. But who knoweth whether I have not in part been restrained from the credit of partnership, to mine own private good; to this intent, that I might be enforced to become the Publisher of it for common benefit? Surely, me think as in some regard my want of Interest in the businesse makes my testimonie of the more validitie (for who will

will not beleeve a witnesse giving in evidence to his own prejudice?) so it seems to impose on me a kinde of necessity of acquainting the world therewith, if happily by the promotion of others good, I may help to redeem mine own negligence. This good effect, I hope, may follow to mine own advantage upon this publication: as on the contrarie I might justly be afraid of multiplying damage, and doubling punishment upon my head, for the unjust concealment, as well as for the not practising of that, which I cannot but approve most excellent and beneficiall to all those ends, that a wise man and a Christian should aim at. In this regard, I hope the pious and charitable Reader (and none but such I invite) will help me rather with his prayers, & a fair acceptance of my hearty desires of his good, then censure or despise my want of absolute conformitie to that which I exhort him unto. And thus much touching my self, and the reasons

that have moved me to the publication of these ensuing Treatises.

The middlemost of which, as it was first written in order of time, so it was in translation; and therefore I will begin with it.

Master George Herbert *of blessed memorie, having at the request of a Noble Personage translated it into English, sent a copie thereof, not many moneths before his death, unto some friends of his, who a good while before had given an attempt of regulating themselves in matter of Diet: Which, although it was after a very imperfect manner, in regard of that exact course therein prescribed; yet was of great advantage to them, inasmuch as they were enabled, through the good preparation that they had thus made, to go immediately to the practise of that pattern, which* Cornarus *had set them, and so have reaped the benefit thereof, in a larger and eminenter manner then could otherwise possibly have been imagined in so short a space.*

Not

Not long after, Leſſius *his book, by happie chance, or, to ſpeak better, by gracious providence of the* Authour of Health *and all other good things, came to their hands: Whereby receiving much inſtruction and confirmation, they requeſted from me the Tranſlation of it into Engliſh. Whereupon hath enſued what you ſhall now receive.*

It was their deſire to have the Tranſlation entire; and finding no juſt reaſon to the contrary, I have been willing to ſatisfie them therein. Maſter Herbert *profeſſeth, and ſo it is indeed apparent, that he was enforced to leave out ſomething out of* Cornarus: *but it was not any thing appertaining to the main ſubject of the book, but chiefly certain extravagant excurſions of the Authour againſt the Reformation of Religion, which in his time was newly begun. Neither his old blinde zeal, nor the new and dangerous profeſſion of* Leſſius, *will (as we hope) breed any ſcandal or diſcredit to theſe pre-*

sent works of theirs, nor to the Imitatours of them, with any discreet and sincere Protestants. That they were both Papists, and the one of them a Jesuite, is no prejudice to the truth of what they write concerning Temperance: In the prosecution whereof we ought not onely to agree with them, but to seek to advance and excell them, inasmuch as the puritie of our Religion exacts a more perfect endeavouring after all manner of true vertue, then theirs can do. We have not therefore judged it meet, either to wave, or to disguise the condition of the Authours, but rather to give notice thereof; esteeming, that as Treakle is made of Vipers, so from this very poysonous superstition on their parts, an excellent Cordiall may be extracted, for the benefit of all that truely fear God, and sincerely desire to serve him: who cannot but make a conscience of being inferiour in the practise of vertue to them over whom they are so much superiour in the knowledge of the Truth

The

The qualitie of the Author being thus known, the Judicious Reader will not finde any cause of stumbling at his commendation of some persons, or institutions, nor at his use of some kinde of phrases answerable to his Religion. That which was of notorious scandall, hath received correction. In those things which may receive a favourable construction, or are not of any great moment, it hath not been thought fit to make any alteration; because it could not indeed be well done without obscuring, or almost utterly dissolving the frame of the Discourse.

The names of Hermites *and* Monks *are perhaps offensive to weak minds, that have onely heard of the superstition and villanie of the late professours thereof, and have not heard, or do not beleeve the vertue and true holinesse of those in the Primitive times. But since they are not brought in here for proof of any controversall points, but onely as instances to confirm the vertue and*

power

power of Temperance, for the conservation of Life and Health; there is so little cause of scandal to the most scrupulous-minded that can be, as it must needs be interpreted desire of quarrell and contention in any that shall sound Alarm on this ground. And for the surer binding of such itching fingers (if any such shall be) to the Peace, I have thought it not amisse to make use of the Decree of that Great Chancellour of Learning, as well as of the Law, the late Vicount St Albans, as I finde it registred in his Book which he entitles, The Historie of Life and Death.

Which, serving not onely to bear me out in this particular, but summarily ratifying the whole busines, I have thought fit to prefix as a generall Approbation; shelt'ring my self thereby, as upon a warrant under the great Seal of Learning and Ingenuity.

And so I come to the third Discourses which is added to the other, as a banquet of Junkets after a solid Feast. The Authour thereof was

an

an Italian of great reputation, living in the same age which Cornarus did. The change of the time, and the diversity of our fashions, hath necessarily caused some alterations and additions in the English translation, to make it more Denizon-like. If it give any delight, we have as much as we desire: although there is no reason to exclude the hope of benefiting. For however it seems to play, yet in very truth it strikes home, and pierceth to the quick.

---Ridentem dicere verum
Quid vetat?---

Oft-times lighter arguments effect, what stronger and more serious cannot do: and that is taken in good part by way of mirth, which being done in earnest would by no means be brooked.

Thus (good Reader) thou hast as much as I conceive needfull to be known touching my self, or to be said touching the work. As for the Practitioners, they forbid any more to be spoken of them then this, That as they finde all the benefits, which are pre-

promised by Cornarus and Lessius most true and reall; so by Gods mercie they finde no difficultie at all in the observation of this course. They are sufficient witnesses in their owne affairs, and I hold them to be faithfull. And therefore making no doubt of the truth of the latter part of their report, as I can abundantly give testimony of the veritie of the former, I commend both to thy belief and consideration; and so commit thee to Gods grace.

T. S.

DECEMB. 7, 1633.

¶ *Out of the* Hiſtorie of Life and Death, *written by* FRANCIS Lord VERULAM, Vicount S. Albans, *and Lord* Chancellour *of England*, pag. 241.

IT ſeems to be approved by experience, that a ſlender Diet, and well-nigh Pythagorean, or ſuch as is anſwerable to the ſevereſt Rules of Monaſticall life, or to the inſtitutions of Hermites, who had Neceſſitie and Scarceneſſe for a Rule, doth produce long life. And to this courſe appertains drinking of water, cold aire, ſlender food (to wit, of roots and fruits, and poudred and pickled fleſh and fiſh, rather then that which is freſh and hot) the wearing of hair-cloth, often faſtings, frequent watchings, and ſeldome enjoyment of ſenſuall pleaſures, and the like: For all theſe

do

do diminish the spirits, and reduce them to that quantitie, which sufficeth meerly to the services of life, whereby the consumption of the Radicall humour and Vitall heat is abated.

But if the Diet be somewhat more choise then these rigours and mortifications allow, yet if it be alwayes equall, and after one constant proportion, it will afford the same benefit: For we see it to be so in flames. A flame that is somewhat greater, if it be kept constant and without blazing, consumes lesse of its nourishment, then a lesser flame doth that is stirred up and down, and sometimes augmented, and otherwhiles abated. Which was evidently demonstrated by the Regiment and Diet which the *Venetian Cornarus* used, who ate and drank so many yeares by one just weight; by which means he came to live above an hundred yeares, continuing an able man both in strength and senses.

To

To the Reader, upon this Books intent.

HEark hither, Reader: Wouldſt thou ſee
Nature her own Phyſician be?
Wouldſt ſee a man all his own wealth,
His own muſick, his own health?
A man, whoſe ſober ſoul can tell
How to wear her garments well;
Her garments that upon her ſit
(As garments ſhould do) cloſe and fit?
A well-cloth'd ſoul, that's not oppreſt
Nor choakt with what ſhe ſhould be dreſt?
Whoſe ſoul's ſheath'd in a cryſtall ſhrine,
Through which all her bright features ſhine,
As when a piece of wanton lawn,
A thin aëriall vail, is drawn
O're Beauties face; ſeeming to hide,
More ſweetly ſhows the bluſhing bride?
A ſoul, whoſe intellectuall beams
No miſts do maſk, no lazie ſteams?
A happie ſoul, that all the way
To heav'n rides in a ſummers day?
Wouldſt ſee a man whoſe well-warm'd bloud
Bathes him in a genuine floud?
A man, whoſe tuned humours be
A ſet of rareſt harmonie?
Wouldſt ſee blithe looks, freſh cheeks beguile
Age? wouldſt ſee December ſmile?
Wouldſt ſee a neſt of roſes grow
In a bed of reverend ſnow?
Warm thoughts, free ſpirits, flattering
Winters ſelf into a ſpring?

In

In ſumme wouldſt ſee a man that can
Live to be old, and ſtill a man;
Whoſe lateſt and moſt leaden houres
Fall with ſoft wings, ſtuck with ſoft flowres:
And when life's ſweet fable ends,
His ſoul and bodie part like friends;
No quarrels, murmures, no delay;
A kiſſe, a ſigh, and ſo away?
This rare one, Reader, wouldſt thou ſee?
Hearke hither, and thy ſelf be he.

R. Craſhaw.

To the Translatour.

If thy good work work good upon this nation,
Pray God reward thee with Enochs translation.

Upon the matter of the work.

TAke so much *Rubarb*, learned *Galen* sayes;
Take so much *Cassia*, so much *Aloes*,
So much of th' other, *Ana*' of such and such:
Give me this RECIPE, *Take me too much*.

WHat e're the Doctour gives, he does put to it
Fasting: Take this, and fast; and it will do it.
See! without Fasting Physick can cure none;
But Fasting will cure almost all, alone.

To

To the Translatour.

HOw's this? A book for Temperance? the first page
Will marre the sale on't. Our luxurious age
Expects some new invention to devoure
Estates at mouthfulls, swallow in an houre
What was not scrap't in yeares: had ye but hit
On some such subject, that had been most fit
For these loose times, when a strict sparing food
More's out of fashion then an old French hood.
But what (alas!) must moderate temperance, shee
Live in perpetuall exile, because we
Turn such voluptuous Epicures? No! now
Sh' has got bold champions dare her cause avow
In spite of opposition, and have shown
In print t' our shame, how we're intemperate grown.
The pearl-dissolving Courtier may well here
Learn to make meaner, yet farre better cheare:
The Scholar to be pleas'd with's penie bit,
As much as those that at kings tables sit,
Crouded with heaps of dishes. Here's a diet
Ne're troubles nature; and who e're shall buy it
For practise sake, buyes but his own content:
And that's a purchase he shall ne're repent.

J. Jackson.

To

To his enemie the Translatour.

Is this your temp'rate diet? here's no mean:
Fame surfets on it; envie that grows lean.
Is't now i'th' presse? more weight: if't be repriv'd,
Temp'rance, I fear, will make thy work long liv'd.
Could not one tongue serve temperance to taste?
I'le go translate it back again: 'tis past.
If I cannot devour it, yet I may
Detract: for Temperance bids take away.

Peter Gunning.

To Lessius the Authour.

HEnceforth I'le never credit those that say,
Contemplatists do onely think and pray.
Sweet exercises! true: yet to the minde
Onely they're sweet: but thou hast so combin'd
The mindes, the bodies, and the fortunes good,
That if thy writing be but understood,
To one thou Vertue giv'st, t'another Health:
The third thou teachest to preserve his Wealth.
Wh'obeys thy laws in meat, drink, pleasures, sleep,
May *mentem sanam in corpore sano* keep.
And (trust me, Lessius) I have paid farre more
For one two lines, then thy two hundred score.

A. R.

A

A Dialogue between a *Glutton* and *Echo*.

Gl. MY belly I do deifie.
Echo Fie.
Gl. Who curbs his Appetite's a fool.
Echo Ah fool!
Gl. I do not like this Abstinence.
Echo Hence.
Gl. My joy's a feast, my wish is wine.
Echo Swine!
Gl. We Epicures are happie truely.
Echo You lie.
Gl. Who's that which giveth me the lie?
Echo I.
Gl. What? *Echo*, thou that mock'st a voice?
Echo A voice.
Gl. May I not, *Echo*, eat my fill?
Echo Ill.
Gl. Will't hurt me if I drink too much?
Echo Much.
Gl. Thou mock'st me, Nymph; I'le not beleeve't.
Echo Beleeve't.
Gl. Dost thou condemne then what I do?
Echo I do.
Gl. I grant it doth exhaust the purse.
Echo Worse.
Gl. Is't this which dulls the sharpest wit?
Echo Best wit.
Gl. Is't this which brings infirmities?
Echo It is.
Gl. Whither will't bring my soul? canst tell?
Echo T'hell.
Gl. Dost thou no gluttons vertuous knowt
Echo No.
Gl. Would'st have me temperate till I die?
Echo I.

Gl. Shall

Shall I therein finde ease and pleasure?
Echo Yea sure.
But is't a thing which profit brings?
Echo It brings.
To minde, or bodie? or to Both?
Echo To both.
Will it my life on earth prolong?
Echo O long!
Will't make me vigorous untill death?
Echo Till death.
Will't bring me to eternall blisse?
Echo Yes.
Then, sweetest Temperance, I'le love thee.
Echo I love thee.
Then, swinish Gluttonie, I'le leave thee.
Echo I'le leave thee.
I'le be a belly-god no more.
Echo No more.
If all be true which thou doſt tell,
They who fare ſparingly, fare well.
Echo Farewell.

S. J.

To the Translatour.

ME thinks I could b' intemp'rate in thy
praise,
Feast thee with forced words and sugred lies;
But that thy prose, my verse, do both command
Me to keep measure, and take off my hand.
There's Gluttonie in words: The mouth may sin
In giving out, as well as taking in.

B. Oley.

To the Reader.

READer, what here thou'lt finde, is so good
sense,
That, had my self not seen th' experience,
I should subscribe. But I can tell thee where
Full eighty yeares stand upright, look as cleare
As some eighteens: A Glasse they do not use
To see, or to be seen in; they refuse
Such Mediums, because they strictly keep
The golden mean in meat, in drink, in sleep.
They heare well twice; and, when themselves do
talk,
Make others do so once: *Sans* staffe they walk,
Because they rise from table so: They take
But little Physick, save what cooks do make;
And part of that is given to the poore. (doore
Best Physick, that does good thrown out o'
Thou'lt scarce beleeve, at once to shew thy eyes
So many yeares, so few infirmities.
And, which with beautie all this beautie decks,
This strength I tell on is i'th' weaker sex. (sayes
All's due to God, some to this Book, which
Who will live emptie, shall die full of dayes.

The Contents of all the Chapters in LESSIUS his *Hygiasticon*.

CHAP. I.

THe occasion and scope of this work. pag. 1

II.

What is meant by a Sober Life: and what is the fit Measure of meat and drink. 14

III.

Seven Rules for the finding out of the right Measure. 30

IIII.

Answer is made unto certain Doubts and Objections. 75

V.

Of the Commodities which a Sober Diet brings to the Bodie; & first, That it freeth almost from all diseases. 97

VI.

VI.
Of two other commodities which it brings to the Bodie. 116
VII.
That it makes men to live long, and in the end to die without pain. 140
VIII.
That it maintains the Senses in their integritie and vigour. 145
IX.
That it mitigates the Passions and Affections. 151
X.
That it preserveth the Memorie. 164
XI.
That it helps the Wit and Understanding. 170

XII.

That it quencheth or allayeth the heat of Luſt. 186

XIII.

That a Sober Diet is not of any grief or trouble: and that Intemperance bringeth many great and grievous maladies. 198

XII.

XIII.

TO
THE RIGHT
REVEREND
FATHER IN
CHRIST,

RUMOLD COLIBRANT,
President of *Postell*,
health and salvation.

You will marvell perhaps (Reverend Lord President) *what hath moved me being a* Divine *by profession, and a* Religious, *to write concerning* Health, *a subject proper to* Physicians. *But concerning this matter, I doubt not to have given so just reasons in*

the preface of this wo
(where I have set down t
aim of my undertakings in th
kinde) as will take away
ground of wonderment. Ina
much as it is not my purpose
write like a Physician concer
ing the preservation of healt
that is, setting down a thousa
observations & cautions touch
ing the qualitie of meats a
drinks, and of their proper u
according to the severall se
sons of the yeare, and of time
purgation of humours, and
sleep and watching, bodil
exercises, and medicin
whereby the severall humou
are to be corrected, and where
the Head, Stomack, and Bow
ells are to be comforted an
strengthened: I say, it was
pa

rt of my intent to enter upon
e handling of any of these
atters. For however it would
ave been no great difficultie
rhaps to have gathered these
ings out of sundrie Authours,
d afterwards to have with
dgement digested them ac-
rding to order and method:
t, that I might not seem to act
e part of a Physician *rather*
en of a Divine, *I have*
ought fit altogether to omit
e mention of them. There was
higher matter in my desygnes,
nd that which is proper to Di-
ines: that is, to recommend to
ll (and in particular to the
eligious, *and those who are*
udiously addicted to the em-
loyments of the mind) that Ho-
y Sobrietie *which is the pro-*

curer of so many singular benefits both to the minde & bodie of men. For besides that it brings Health and long life, it doth wonderfully conduce to the attainment of Wisdome, to the exercises of Contemplation, Prayer, and Devotion, and to the preservation of Chastitie, and other vertues; and withall causeth all these employments and functions to be performed with marvellous ease, and exceeding great consolation. It befits not a Divine to busie himself in trifles, which appertain to the bodie, and to engage delicate persons to the further pursuit of such matters; especially considering that bodily health may very well be preserved without them: but

Divine *ought principally to have an eye to those good things whereby we may become acceptable to God, and promote our own salvation. Inasmuch then as* Holy Sobrietie *doth bring with it the good things belonging to both parts of a man, I did not think it misbeseeming my profession, to write this short Treatise in the commendation thereof, and withall to shew and declare, by what way and means we might come to the just* scantling *and* measure *thereof.*

I have annexed a Treatise tending to the same purpose, of a Venetian *Gentleman,* Lodowick Cornaro, *a man of great eminencie, and of a sharp judgement: who having learned by*

experience of many yeares th
great vertue and power that
in Sobrietie, did at last by wr
ting notably make declaratio
thereof.

Both these Treatises (m
Reverend L.) I have though
fit to dedicate unto your name
and to send forth into the worl
under your patronage. For t
whom can a Treatise of Sobrie
tie be more fitly dedicated, the
to such a one as hath so stoutl
and constantly followed Sobrie
tie, as by the help thereof t
preserve himself vigorous an
cheerfull unto neare upon seven
tie yeares of his age? You are h
that can sit a hũgry in the midst
of daily feasts, enjoyned to b
made unto the Gentrie tha
passe by solitarie Campinia

and

nd whilest others fill their bel-
ies and satisfie their appetites,
ou contract both into narrow
ounds and limits. Besides this,
here are sundrie other causes,
hich deserve this testimonie of
ny venerable respect towarde
our Lordship; to wit, that
eal wherewith you do so indu-
trionsly promote the cause of
your Religion, which is so
exceedingly beneficiall to the
whole Church, and to our Bel-
gia: and together herewith that
singular wisdome of yours in
Government, through means
whereof you have for so many
yeares space safely conserved
your noble Hospitall in that
desert where it stands, in the
midst of many tumults of wars,
and shocks of armies, in great

licentiousnesse of militarie d
scipline, and almost daily in
rodes of both sides unto it: b
means whereof you have fur
ther not onely recovered it ou
of those great debts, wherewit
it was formerly burdened, bu
have moreover adorned it wit
beautifull structures, and
high Tower, for the setling of
Monasterie therein. And tha
I may passe over your othe
vertues, whereof Sobrieti
the mother of all vertues
is the true cause in you, this de
dication seems due to you i
particular, in regard of the
ancient friendship which for
bove fourty yeares space I hav
had with your brother, Fathe
George Colibrant, a learne
man, and of noted holinesse, ex

ceed

ceedingly addicted to sobriety, prayer, mortification of the flesh, and zeal touching the soul: by whose example & wholesome admonitions, many Centuries of excellent young men have in sundrie places given themselves unto holy Religion. The conjunction that we likewise have with your other brother, John Colibrant, a man of great uprightnesse, whose every where approved integritie farre excells rich patrimonies, makes this work belong to you. I could relate many other things appertaining to your own and your friends commendation: but I make spare of them, that I may not offend your modestie, which doth not willingly heare such matters.

Receive therefore (Right Reverend Lord) *this small gift, a testimonie of our affection towards you and yours: and be not wanting to the recommendation of that excellency of* holy Sobrietie *which you have made proof of in your self, and we make declaration of in this Treatise, to all men, but especially to* Gods servants, *that they may by this means come to serve God more perfectly and sweetly in this life, and obtain greater glory in heaven.*

Now I beseech the Divine Goodnesse *to prosper all your holy designes to its own glory, and the salvation of men; and after that you shall have been adorned with all manner of*

vertue,

vertue, to renew your long and happie old age *with the blessed* youth *of* Eternitie.

From *Louain*,
Cal. Jul. 1613.

Your Reverend Fathership's

servant in Christ,

LEONARD LESSIUS.

¶ The Approbation of JOHN VIRINGUS Doctour of Physick, and Professour.

THE Hygiasticon *of the Reverend Father* Leonard Lessius, *a Divine of the* Societie of Jesus, *is learned, pious, and profitable. For it is squared out according to the Physicians* rules, *and is entire* πρὸς λόγον καὶ τὴν πεῖραν. *It whets the vigour of the minde, and leads to old age. Out of his love to the Commonwealth and publick good, he was desirous to make that common, which he had learned* ἐν τῇ πολυπαιδείᾳ regno. *I hold this* Work *to be most worthy of praise: and so will every sober man, that without spite and envie reads it, think; and will he, nill he, judge of it as I do.*

So I censure,

Joannes Walterius Viringus,
Doctour and Professour of Physick.

¶ The

The Approbation of Gerard de Vilehrs, Doctour of Physick, and Ordinarie Professour.

I Have diligently read and weighed the most learned book of the Reverend Father Leonard Lessius, *and I judge the doctrine contained therein agreeable to the Physicians rules, and most convenient to that end, for which it was written by the Authour: and therefore most profitable for* Religious *persons, and for all those that are given to the employments of the minde.*

Gerard de Vileers,
Doctour of Physick, and Ordinarie Professour.

¶ The Approbation o
FRANCIS SASSEN
Doctour of Physick.

INasmuch as all diseases, excep diſtempers without matter, son instrumentarie, *and those whic ariſe from emptineſſe (which are bu few) are caused either from abun dance of humours, or from ill nou riſhment; and it is* Galens *determi nation*, in his 4. book & 4. chapt concerning the preſervation o health, *that all they who hav thick and ſlimie humours in th prime veins (as moſt part of the Eu* ropeans, *& eſpecially thoſe that ar more* Northernly *have) do exceed ingly well comport a* ſpare diet. *And thirdly, inasmuch as by teſti mony of the ſelf ſame* Galen, *the con ditions of the ſoul follow the tempe of the* bodie, *and ſo conſequentl the body being cleare from all ſuper ſluous excrements, the operations o the minde are more vigorous:* The

ecepts *will not onely be available* r *the preſervation of them that be* health, *and for the recoverie of* hem *that be ſickly, but (which is* he *learned* Authours *main intent)* xceedingly *conduce to the mainte-* ance *of the* Senſes, Judgement, *and* Memorie *in their ſoundneſſe untill* xtream *old age.*

FRAN. SASSEN,
Doctour of Phyſick.

HYGIASTICON,

OR,

The right course of preserving Health.

CHAP. I.

The occasion and scope of this work.

MAny Authours have written largely and very learnedly touching the preservation of Health: but they charge men with so many rules, and exact so much observation and caution about the qualitie and

and quantitie of meats and drinks; about aire, sleep, exercise, seasons of the yeare, purgations, bloud-letting, and the like; and over and above prescribe such a number of Compound, Opiate, and other kindes of exquisite remedies, as they bring men into a labyrinth of care in the observation, and unto perfect slaverie in the endeavouring to perform what they do in this matter enjoyn.

And when all is done, the issue proves commonly much short, oft times clean contrarie to that which was expected; in regard perhaps that some smaller matter in appearance, yet wherein the chief of the businesse indeed lay,

y, was not obſerved and
actiſed as it ought. For men
rſooth will have their own
indes, eat every thing that
kes them, and to their fill:
ney will ſhape their diet
cording to the ordinarie
ſage of the world, and give
n every thing ſatisfaction to
heir ſenſualitie & appetite.
Whereby it comes to paſſe,
hat all their other care and
diligence touching theſe
phyſicall precepts and obſer-
vations, comes in the end to
little or nothing at all for
matter of benefit.

Hereupon moſt men bid-
ding adieu to Phyſicians
counſels & injunctions, leave
all to nature and ſucceſſe.
They hold it, according to
the

the common * Proverb, a
miserable life to live after
Physicians prescript; a gre
part of unhappinesse to be
mited in a mans diet, so th
he may not eat freely, and
the full, of what he hath
minde unto: To be kept co
tinually as it were in aw,
that he dare not content hi
appetite, nor give satisfactio
to his bellie, they fancie to
themselves to be the mo
wretched condition of lif
that may be. Upon thi
ground they fall on, eating
twice or thrice a day, with-
out stint or restraint in mea-
sure or qualitie of food, but
as their appetites leade them
on.

* Qui medicè vivit, miserè vivit.

Having thus filled their
bodies,

odies, they instantly apply
emselves some good space
their businesse, exercising
eir mindes, and all the fa-
ulties thereof in the consi-
eration & pursuit of weigh-
ie and important matters.
Nor can they ever be per-
waded to purge at fitting
easons, or before the disease
oppresse them, imagining all
to be well with them, as long
as they feel nothing plainly
to the contrarie. Hereupon it
comes to passe, that their bo-
dies in tract of time grow re-
plenished with crude and ill
humours, which are not one-
ly increased by continuance,
but become putrified, and of
a malignant temper; so that
upon every light occasion,
either

either of heat, or cold, or
weather, or windes, or extra
ordinarie labour, or any othe
inconvenience or excesse
they are inflamed, and brea
out into mortall sickneſſe
and diſeaſes.

2. I my ſelf have obſerved
many excellent men on thi
ground onely ſnatched away
by death in the prime of
their age; who undoubtedly
had they uſed the right
courſe of preſerving their
health, might have many
yeares prolonged their lives,
and by their learning & wor-
thy deeds have notably bene-
fited the world, and thereby
(it may be) added to their
own glorie in heaven. There
are queſtionleſſe likewiſe, a

great

great many of all kinds of persons, both of those that enter into religious Orders, & of those that live at large in the world, who through ignorance of this matter enjoy little health, and through the want thereof remain much hindered in their studies, and in the performance of those offices and functions of the minde, which they most desire, and are bound to do.

3. Having therefore of a long time and in sundry places taken this matter into diligent consideration, I thought with my self, that it would prove a work of no small benefit, to give notice to the world of that way and means for preservation of

health,

health; whereby I my se
have for many yeares pa
been kept not onely found i
bodie; but expedite to all o
perations and exercises o
the minde: although I have
all this space laboured unde
many corporall inconvenien
ces, and before I entered in
to this course, was so farre
gone, as by the judgement
of very skilfull Physicians I
was not like to have lived
above two yeares at the
most. The same good effect
that it wrought in me, have
divers of our Societie and
sundry others abroad made
happy proof of, maintaining
themselves in constant health
and cheerfulnesse by this
means; being indeed the ve-

ry

y self-same, which was of
ld practised by Holy men &
age Philosophers. And it
onsists chiefly in a *right Or-*
dering of the diet, and in a cer-
tain Moderation of our meat
and drink: such a modera-
tion I mean, as is no way
troublesome, not breeding
weakness or distemper; but
on the contrarie very easie to
be undergone, and such as
brings strength and vigour
both in Minde and Bodie.

Being very intent on these
matters, there was brought
unto me by a noble person a
little Treatise concerning the
benefits of a Sober Life, writ-
ten in Italian by *Lodowick*
Cornaro, a noble Gentleman
of *Venice*, of great understand-

ing, Honourable, Rich i
estate, and a married man
In which book this course i
marvellously commended t
all men, and confirmed b
much and certain experience
I was much taken with th
reading thereof, and held i
very well worth the transla-
ting into Latine, to make i
common to all men; and to an-
nex it to this explicativ
Treatise of mine own.

That this subject is not unbefitting a Divine.

4. I would no
have any man t
think strange of th
matter, that I being a pro-
fessed Divine should take up-
on me to write of this sub-
ject. For besides that I have
long ago made some good
progresse in the Theorie of

Phy-

hysick, this matter is no way discrepant to the profession of a Divine: in regard that it is the divine vertue of Temperance, which is chiefly in question; to wit, Wherein it consists, what is the right way to attain it, and what may be the true measure of its object; how this measure may be found: and lastly, what benefits will arise thereby. The search then and consideration of this businesse is not altogether Physicall, but in great part appertains to Divinitie and morall Philosophie.

And over and above, the end and scope which I aim at herein, is indeed most befitting a Divine. For that

which I principally intend is to furnish religious persons, and those who give themselves to pietie, with such a way and manner of living, as they may with more ease, cheerfulnesse, and fervencie apply themselves to the faithfull service of the Great God, and our Saviour the Lord Jesus Christ. For verily it is scarce to be believed, with how great alacritie, and with what abundance of inward consolations, those men who addict themselves to sobrietie, may (if so be they have any reasonable understanding in divine mysteries) attend Divine Service, and the hearing of Gods Word, their private devo-

evotions and meditations, nd in ſumme all manner of piritual exerciſes. And this deed was my principall m in the writing of this ractate; this my chiefeſt viſh and deſire. As for the enefit and help that it af-ords to Students of good arning, and to all thoſe whoſe employments conſiſt affairs and buſineſſes ap-ertaining to the minde and nderſtanding, I ſay nothing t preſent; purpoſing here-fter to ſpeak more at large hereof. Whether you take he matter therefore, or the nd, this Treatiſe can no way misbeſeem a Divine. And ſo, good Reader, thou haſt an account of my rea-

sons in undertaking this bu
sinesse.

CHAP. II.

What is meant by a Sober life and what is the fit measu of meat and drink.

TO come then to th thing it self, I will firs set down, What we mean b a Sober life: Secondly, B what way and means w may come to the determina tion of the just measure tha is to be observed in our lif and diet: And thirdly, Wha the commodities and benefit thereof be.

5. Touching the first point then, We call that a *Sober life* or *diet*, which sets stint not onely

nely in drink, but alſo in eat: ſo that a man muſt either eat nor drink any ore, then the conſtitution f his bodie allows, with eference to the ſervices of is minde. And this ſelf-ſame ve term an *orderly*, *regulate*, and *temperate life* or *diet*; for all theſe phraſes and names we ſhall make uſe of, intending by them all one and he ſame thing.

The Matter then about which this Diet or Temperance is mainly converſant; is Meat and Drink, in which a conſtant meaſure is to be kept. Notwithſtanding it doth likewiſe reach unto the care and ordering of all other things; ſuch as are, immode-

rate heat and cold, over much labour, and the like through the exceſſe whereof there grows any inconvenience in bodily health, or diſturbance in the operations of the minde.

The Meaſure is different, according to the diverſitie of conſtitutions and ages.

6. Now this meaſure is not the ſame in reſpect of the quantitie in all ſorts of people, but very different according to the diverſitie of complexions in ſundry perſons, and of youth & ſtrength in the ſelf-ſame bodie. For one kinde of proportion belongs to Youth, when it is in its flower; another to Conſiſtencie; a third to Old age: The Sickly and the Whole have likewiſe their ſeverall mea-

measures; as also the Phlegmatick and the Cholerick: In regard that in these severall constitutions the nature and temper of the stomack is very different. Now the *Measure* of the food ought to be exactly proportionable, as much as possibly may be, to the qualitie and condition of the stomack. And that Measure is exactly proportionable, which the stomack hath such power and masterie over, as it can perfectly concoct and digest in the midst of any employments either of minde or bodie, and which withall sufficeth to the due nourishment of the bodie.

What is every ones due measure.

I say, *In the midst of any em-*
ployments of minde or body, &c.
In regard that a greater mea-
sure is requisite to him that i
occupied in bodily labour
and continually exercising o
the faculties of the bodie
then to him that is altogethe
in studies, meditation, prayer,
or other like works and ex-
ercises of the minde: Inas-
much as the exercises & em-
ployments of the minde do
very much hinder and disturb
the concoction: and that, ei-
ther because in calling up the
whole force of the soul, they
do as it were abate and sus-
pend the power and actions
of the inferiour faculties, as
experience shews; for when
we are very intent on studie

or

r prayers, we neither heare lock, nor take notice of any hing that comes before our yes or other ſenſes: or elſe ecauſe they do withdraw not onely the animall, but he vitall and naturall ſpirits themſelves from their proper ſervices, And hence it comes, that for the moſt part twice as little food ſerves their turn, who are continually employed in ſtudie and affairs of the minde, as is neceſſarie for them that apply themſelves to bodily exerciſes; although equall age and temper might otherwiſe perhaps require an equalitie in both their diets.

7. The difficultie then lies n finding out this meaſure.

Which

Which S. *Austine* of old well observed, in his fourth book against Julian, and in the fourteenth chapter writing thus, *Now when we come to the putting in ure of that necessarie pleasure, with which we refresh our bodies, who is able to declare in words, how it suffers us not to know the measure of necessitie? but if there be any of those things that yeeld delight before us, it by their means steals away, and hides, and leaps over the bounds and limits of procuring health; whilest we cannot think that to be sufficient, which is indeed sufficient, being willingly led on by the provocation thereof, fancying our selves to be about the businesse of Health, when indeed we*

are about the service of Pleasure: so that Lust knows not where Necessitie ends.

In these words he referres the ground of this difficultie to Pleasure, which blindes us that we cannot discern when we are come to the due measure we ought to hold, but hides the bound-marks thereof, to draw us past them, and perswades us that we do but make provision for Health, when in very truth we canvasse for Pleasure.

Concerning the discoverie of this measure therefore are we to treat in the second place, producing Rules, whereby it may be clearely and certainly found out.

8. But

Whether Students in Colledges, or those that live in Monasteries &c. ought to trouble themselves about this measure.

8. But here perhaps some will object, That in Monasteries & other regular societies, such as are Colledges in the Universities, &c. no man need trouble himself touching this measure, inasmuch as either the statutes of the Societies, or the discreet orders of Superiours have set down the just measure that is to be held, appointing according to the severall seasons of the yeare such and such portions of flesh, egges, fish, roots, rice, butter, cheese, fruits, and broths; and such quantities of wine and beere, as are fit; all of them being proportioned out by weight and

and meaſure: ſo that we may boldly (ſay they) take our allowance in theſe things without danger of exceſſe.

Theſe men will by no means beleeve, that the catarrhs, coughs, head-aches, pains of the ſtomack, fevers, and other the like infirmities, whereinto they often fall, ſhould proceed from the exceſſe of their food; but lay the fault upon windes, ill aire, watchings, too much pains-taking, and other the like outward cauſes. But queſtionleſſe they are deceived in this opinion; inaſmuch as it cannot poſſibly be, that any one certain meaſure ſhould be found proportionable to ſo many different

ſorts

sorts of complexions and stomacks, as use to be in such kinde of societies: so that what is but reasonable to a young and strong bodie, is more then twice or thrice too much for an old or infirm person: as *Thomas*, following *Aristotle*, doth well prove, 2. 2. *q.* 141. *art.* 6. and is indeed of it self without proof manifest.

These allowances then both for quantitie and varietie, are not set out by Founders and Superiours, as just measures for every man, but with the largest for all in generall; to the intent that the strongest, and they who need most, might have enough, and therest might take of that

which

which beſt liked them, (yet alwayes keeping within thoſe limits which reaſon preſcribes) and in thoſe things which they forbore, might have opportunitie to exerciſe their vertue. For it is no great glory to ſhew temperance in the abſence of temptations: but to keep hunger on foot at a banquet, & to reſtrain the greedineſſe of the belly in the midſt of provoking dainties; why, this is a maſterie indeed, eſpecially to Novices, & ſuch as have not gotten the victorie over their appetites. It is a great maſterie, I ſay, and therefore undoubtedly of no ſmall price with God. To the intent therefore that the exerciſe

of

of this vertue, and the benefit of the reward that by God's mercie belongs to it, might not be wanting to them that seek and endeavour the increasing of their reward hereafter, the Founders and Institutours of religious Societies have perhaps allotted a larger measure, and more varietie of food, then is necessarie, or they would have every one to make use of.

Touching this matter we have a very pertinent example in the life of *Pachomius*, faithfully written 1200. yeares ago, as it is extant in *Surius*, 14. *Maii*. Where it is mentioned, that this *Pachomius* in his monasteries, and especially in those that younger

younger perſons lived in, would have (beſide bread & ſalt) ſome ſod or roſt meat ſet before all the Monks, to the intent that, albeit the moſt of them were ſo abſtemious, that they contented themſelves onely with bread & ſalt, or ſome * green fruit, yet they might have it in their free choice and libertie, either to eat thereof, or to forbear: And ſo, if either for mortification ſake, or the better fitting of themſelves for devotion, they ſhould abſtain, they might exerciſe a greater vertue; ſince it is a more difficult thing to abſtain, when meat is ſet before us, and by its preſence doth pro-

* Crudo aliquo fructu.

provoke the appetite, then when it is removed out of our sight. More to this purpose may be read in *Jacob. de Paz. Tom. 2. l. 2. de Mortif. ext. hom. cap. 5.*

Nor will it any thing at all abate from the probabilitie of this opinion, to say that in this allowance of varietie & abundance there was a direct intention of giving some kinde of refreshment to Nature: Inasmuch as the refreshment, which the Institutours & Founders of these Societies meant, consisteth not in this, that the true and right measure of temperance should at any time be notably exceeded; but that there might be now and then an oppor-

pportunitie of delight mini-
red, through the differens
nd gratefull ſavour of ſun-
rie kindes of meats: yet ſo
lwayes, as this delight
hould be kept bounded
within the limits of tempe-
ance, and the appetite never
ully ſatisfied. For whatſoe-
ver exceeds this meaſure, is to
e accounted vice, be it upon
what occaſion it will, whe-
ther of Marriage, Dedication
of Churches, or any other
ſolemne Feaſts whatſoever.
Now that is alwayes exceſſe,
which proves more in quan-
titie, then the ſtomack can
perfectly digeſt without lea-
ving any crudities at all be-
hinde.

CHAP.

CHAP. III.

Seven Rules for the finding out of the right Measure.

NOw to finde out the right Measure, we shall make use of these Rules and observations following.

The first *Rule* is, If thou dost usually take so much food at meals, as thou art thereby made unfit for the duties and offices belonging to the Minde, such as are Prayer, Meditation, Studies of learning, and the like; it is then evident, that thou dost exceed the measure which thou oughtest to hold: For both Nature and Reason exact, that the Vegetative part in a man (that is, that wherein

the

he growth and conſervation
f the bodie conſiſteth) ſhould
e ſo ordered and cheriſhed,
s that there ſhould ariſe no
ffence or damage thereby to
he Animall and Reaſonable
arts of the ſoul; in as much
s the Vegetative part is or-
dained to the ſervice of theſe
ther, and therefore ought to
e of furtherance and help,
and no wayes of hinderance
unto them in their ſeverall
functions and operations.

Whenever therefore there
is ſo much food taken in up-
on account of the Vegetative
part, as proves of any remar-
kable offence or hinderance
to the operations of the ſu-
periour faculties, to wit, of
the Senſes, the Imagination,
the

the Understanding, or t
Memorie; then it is a sign
that the fitting measure
this kinde is exceeded. No
this impediment and offen
proceeds from the abundan
of vapours, that are chie
sent up into the head out o
the stomack; which, as expe
rience demonstrates, woul
be but sparingly sent up,
this measure were not ex
ceeded.

For they who follow a so
ber course of life, are as ap
and ready to all services a
employments of the minde
after their meals, as before:
as our Authour, whom we
have annexed to this present
Treatise, doth oft times testi
fie; and my self, and diver
other

thers of our Societie do day-
y make proof of. Nay, those
oly Fathers of old, who eat
nely once a day, did it so
paringly; as they were no
vnit at all thereby hindered
n their performances of the
unctions belonging to the
minde: How much more ea-
ily then may it be effected
by them, who divide the
quantitie, and twice a day use
moderate refection!

16. I said before, that those vapours and fumes, which cloud and overshadow the clearenesse of the Brain, *are chiefly caused by the meat taken down into the stomack: Chiefly*, I say, in regard that however this be the principall, yet it is not the

onely cause. For these vapours proceed not onely from the meat immediately before taken, which begins to boyl and concoct; but also from the abundance of bloud and other humours, which are in the Liver, the Spleen, and the Veins: which together with the meat fall on seething as it were, and send up great abundance of these kinde of sooty fumes.

But a Sober diet doth by little and little diminish this *abundance of humours; and abates this * ill moisture, and reduceth them to their due proportions both in quantitie and qualitie: so that they do no more upon eating send up these

* Plethora. * Cacochymiam.

ese kinde of fumes. For
hen Nature doth perfectly
overn all the humours of
e bodie by the ministerie
f the vegetative faculties,
e doth so order and dis-
ense all things, as neither
ny diseases arise in the bo-
ie, nor any impediment fol-
ows to the superiour offices
nd duties of the soul.

Nor matters it at all, that
any men addicted to sobri-
tie are accustomed to sleep
while after dinner: inas-
much as they do it to the in-
ent, that their vigour and
he spirits, which have been
pent and wasted by any la-
our either of minde or bo-
ie, might be refreshed and
estored by the means of

ſleep: for ſleep ſerves to bo
theſe ends. And then beſide
that ſleep of theirs is ver
ſhort, and ſuch as they coul
eaſily forbear, but when b
wearineſſe and cuſtome the
are inclined thereunto. Som
of them indeed ſleep a goo
while, but thoſe uſe to abat
as much of their nights reſt
as they take out thus in th
day, dividing as it were into
two parts the reſt and ſleep
that is due to their bodie
But indeed generally it i
more agreeable to health, to
forbear all ſleep after meat
at noon, according to the
commonly received opinion
of Phyſicians.

11. The ſecond *Rule* is, If
ſo be thou take ſo much

meat

neat and drink, as thou afterwards findest a certain kinde of dulnesse, heavinesse, and loathfull wearinesse, whereas before thou wast quick and sightsome; it is a signe that thou hast exceeded the fitting measure, except this come to passe through present sicknesse, or the reliques of some former disease. For meat and drink ought to refresh the strength and powers of the bodie, and to make them more cheerfull, and no wayes to burden or oppresse them.

They therefore who finde their constitution to be such, as they feel oppression after their meals, ought to make abatement of their daily allowance, having first used

good and diligent consider-
tion, whether this inconve-
nience arise from the abu-
dance of their meat, or
their drink, or of both toge-
ther: and when they hav
found out where the erro
lies, it is by degrees to be
mended, till the matter b
brought to that passe, th
there be no more feeling o
any such inconvenience.

17. Many there be, who
are much deceived in thi
case; who although they ea
and drink liberally, and us
nourishing meats, yet neve-
theless complain of conti-
nuall weaknesse and faint-
nesse: and that they per-
swade themselves come
from the want of nourish-

ment and ſpirits: whereupon they ſeek out meats of much nouriſhment, and provide breakfaſts betimes in the morning, leſt Nature ſhould faint for want of its due ſuſtenance.

But, as I ſaid, they are miſerably beguiled in this opinion, and do hereby adde a ſurcharge to their bodies, which are in truth already overburdened with ill juice and moiſture. For this weakneſſe which they complain of, proceeds not from defect of nutriment, but from the abundance of ill humours; as both the conſtitution of their bodies, and the ſwelling of their bellies in particular do evidently ſhew. Now

these ill humours do cloy
the muscles and the nerve
through which the spiri
have their course and pa
sage: whereby it comes t
passe, that the animall spiri
(from which, as from the
most generall and immediate
instrument of the soul, all the
vigour of the bodie in sense
and motion is derived) can-
not freely take their course,
nor govern and order the bo-
die as they ought. And hence
comes that weakness and
lumpishness of the bodie,
and that dulness of the sen-
ses, the animall spirits being
as it were intercepted in
their passage by this excesse
of humours.

Daily experience shews

this

this to be true in divers bodies abounding with ill humours and vicious moistures, which in the morning are faint and dull, through the superfluities of moisture remaining in them upon their former nights supper and sleep: But when these moistures are consumed by abstinence and * the purgations of the head, they become more cheerfull and active; and this vigour goes on still increasing till night come, albeit they take little or nothing at all at noon. But in case they eat, whilest these moistures remain unconcocted in the bodie, especially if it be in any great quantitie

* Apophlegmatismos.

or moist food, the indisposition is renewed, and they presently return to their former miserie.

Wherefore if a man desire to be alwayes quick, apt, and ready to motion, and to every other use of his senses, these humours are to be lessened by abatement of diet, so that the spirits may have their free passage through all parts of the bodie, and the minde may finde them alwayes ready to every motion and service in the bodie.

The third Rule is, We must not passe immediately from a disordered kinde of life to a strict and precise course: but it is to be done by little and little, by small abate-

abatements suqtracting from that excessive quantitie, whereunto we have been accustomed, untill at last we come to that just measure, which doth not at all oppresse the bodie, nor offend and hinder the operations of the minde. This is a common Tenet amongst Physicians. For all sudden changes, if they be any thing remarkable, do prejudice Nature; in regard that Custome gets almost the force and qualitie of Nature it self: Wherefore it cannot but be very dangerous to be driven off forcibly from that, which a man hath been long used unto, and to be put upon the contrarie. For as that which is against Na-

Nature, ſo likewiſe that which is againſt long & inveterate Cuſtome, is very grievous to be undergone, whileſt the ſtrength and power of Cuſtome remains on foot. We muſt therefore break off old uſages by degrees, and not all at once; going backward ſtep by ſtep, as we grew on towards them; and ſo the alteration being not much perceived in the progreſſe, will be leſſe difficult in performance.

14. The fourth *Rule* is, That albeit there cannot be any one determinate quantitie ſet for all, in reſpect of the great difference of ages, ſtrength, and other diſpoſitions in men; as alſo in reſpect

of

of the great diversitie in the nature and qualitie of severall kindes of food; yet notwithstanding generally for them who are stept in yeares, and for those who are of weak complexions, it seems twelve, thirteen, or fourteen ounces of food a day should be enough; accounting into this proportion bread, flesh, eggs, and all other kinde of victuals: And as many, or but a few more ounces of drink would suffice.

This is to be understood of those, who use but little exercise of bodie, and are altogether addicted to studie, and other offices and employments of the minde. Verily *Lodowick Cornaro*, whose Trea-

Treatise touching a sober life we have hereunto annexed, approves greatly this measure, having himself thereat, when he was thirtie six yeares old, and kept it constantly as long as he lived, and that was indeed very long, and with perfect health.

The holy Fathers like wise that lived in the deserts, albeit they fed onely upon bread, and drank nothing but water, exceeded not this proportion, establishing it as it were by law every where in their Monasteries: For *Cassianus* writes in his second Collation of Abbat *Moyses*, *chap.* 19. Where Abbat *Moyses* being demanded what

was

was the best measure of temperance, answered on this wise: We know there hath oft times much discourse been made from Ancestors touching this matter. For examining the several manners of Abstinence used by divers, to wit, of those who passed their lives only with pulse, or altogether with herbs, or fruits, they did preferre before them all the Refaction by Bread alone. The most equall measure whereof they did conclude to be in two bisketes, which small cakes in every certain were scarce a pound weight. So that it appeares they did count the just allowance for a day to be twelve ounces of bread, which

* In duobus paximaciis.

which might generally suf-
fice for all. For the pound
weight amongst the Ancients
was not of sixteen ounces, as
our pound weight now is, but
onely of twelve ounces.

15. Some do think, that
each of these cakes should be
a pound weight; and so they
understand those words of
Abbat *Moyses*, *Which small*
cakes, that is, each of them
severally, and not both joynt-
ly. But that it cannot be so
understood, will be very plain
to them that well consider
the matter. For first, his inten-
tion was to expresse, how
much the whole allowance,
which was in two severall
cakes, did weigh, and not
what each cake weighed.

More-

Moreover, that measure of bread was, as Abbat *Moyses* teacheth, very scant, and difficult to be observed, *chap.* 21. Now if the two cakes had been two pounds, that would not have been a scant allowance for a day, nor hard to be kept, especially by old men. For who is there, that may not be contented with such a quantitie of bread, or can be said after the taking thereof to have eaten but moderately and sparingly? Nay verily, even amongst us of these colder climates, it would be thought very strange, if any of those whom we call Religious, should at one meal eat up two pound weight of bread: undoubtedly

edly such a one could not be esteemed (in regard of the quantitie) abstinent or sober, but rather a great feeder and devourer.

Moreover, these two cakes did not so allay hunger, but that there were some, who chose rather to fast two dayes together, then every day to refresh themselves with others. Their reason, as Abbat *Moyses* reports; *chap.* 24. (though he much disallow it) was, that by this double portion they might be able fully to content and satisfie their appetite. Now what man (I pray) devoted to the exercises of the minde is there, that can at one repast eat up foure pounds, or four-

tie

eight ounces of drie bread?

Lastly, as Abbat *Moyses* recounts in the 11. *chap.* Abbat *Serapion* being a little boy, after he had at meals with others at the ninth houre of the day eaten his two cakes, was still a hungry; whereupon he was wont to steal a third bisket, which he used to eat in secret. Now what childe can eat three pounds of bread at once? It seems therefore very certain, that these bisket cakes were but six ounces a-piece, and two of them together weighed onely a pound.

Now if these holy Fathers upon long experience found twelve

twelve ounces of drie bread without any other sort of *food, to be enough, and with this diet conserved themselves healthfull and found in all their members and senses, even to decrepit age: How much more then may six, seven, or eight ounces of bread suffice, together with six or seven ounces of other choise victuals, which yeeld double the nutriment that drie bread doth? considering withall that in stead of water (which serveth their turn, and of it self nourisheth not at all) we now drink beere or wine, which yeeld much nutriment. Last of all, experience demonstrates, that

* Absque ullo obsonio.

that there are many, who live with farre lesse quantitie of meat.

That this measure may suffice (ordinarily) even those that are healthy and strong.

Now although our speech here be chiefly touching weak persons, and those that are declining in yeares; yet I hold it very probable, that the aforesaid measure is large enough for the most part, even for those that are in health, and strong, and in the flower of their age, if they be such as give themselves to prayer, studie, and other such like operations & exercises of the minde. And this may be made good by infinite examples of holy men, who from fifteen, sixteen, or twentie yeares old, have

have kept themselves to this stint, or it may be lesse; albeit they eat nothing but bread, herbs, or pulse, nor used other drink then water: and yet nevertheless they lived exceeding long and healthfully, in the height of labours and afflictions both of their mindes and bodies: as is plain to be seen in many, whose lives are extant in historie; some whereof we will set down *Num.* 35.

Furthermore, I incline to hold this measure sufficient, in regard it was commonly established as it were by law in sundry Monasteries, as ordinarily sufficient as well for the younger, as for the elder sort of people. So that those

ancient

cient Fathers, who had the
rgeſt experience of theſe
atters, and beſt knew what
as requiſite in this kinde
r Nature, judged that this
eaſure might ordinarily
ffice to all ages. Of the
me opinion is our Authour,
nd confirms it by his own
xample: for he began to
eep this ſtint at thirtie ſix
eares old.

Now whereas ſome may
ere object, that * *Ranada*,
lthough it weigh ſeven, or
ight, or nine ounces: the
neſſe, yet the water or broth
eing deducted, there re-
nains not in truth above
hree or foure ounces of
read, or other ſolid ingredi-
nts:

* Pinarella.

The

The Solution is easie. For when * meats and drinks are mingled (as in *Panada*, and other such like * suppings) they are to be severally weighed and reduced to the making up of the just measure of that kinde, to which they properly belong. And so drinking liquours are to be put on the account of drink, and bread and other ingredients on the account of meat. But it is not our intent to prosecute these smaller matters: it is enough to have made a generall remonstrance, that this measure which we have put, is not contrarie to reason.

* Esculenta & potulenta.
* Menstrua.

16. The

16. The fifth *Rule* is; That as touching the qualitie of the food, there is no great care to be had, if ſo be a man be of a healthfull conſtitution, and finde that ſuch kinde of meat as he makes choice of, doth not offend nor harm him. For almoſt all ſorts of meats that are commonly uſed, do well agree with good and healthfull conſtitutions, if ſo be the right quantitie and meaſure be kept: So that queſtionleſſe a man may live long and healthfully on bread onely, with milk, butter, cheeſe, and beere; eſpecially if he have from his childehood been uſed unto them.

Hurtfull meats are to be avoided.

But from all those sorts of food, whereby a man findes prejudice, he must abstain, albeit they relish his taste never so well: at least he may not use them in any quantitie. Of this sort are for the most part fat meats, which make loose the stomack, and weaken the astrictive and retentive facultie thereof, so as the other sorts of meat are much hindered in their concoction, and are indeed caused to slip out of the stomack undigested and half raw as it were. Besides, these fat meats do send up store of fumes into the head; whereupon follow *clowdinesses in the brain, coughs,

* Nebulæ.

coughs, * wheazings, and other infirmities of the lungs. Laſt of all, they themſelves, except they be very well concocted (to which intent both a good ſtomack, and length of time is required) turn into evil humours, and to the matter of fevers; inaſmuch as they are converted partly into cholerick, and partly into phlegmatick juices and moiſtures. Students therefore are to uſe theſe kinde of meats but ſparingly, and with a ſufficient quantitie of bread taken together with them: For ſo the damage which they bring may be in great part avoided.

* Aſthmata.

17. Of the ſame nature like-

likewise (as experience shews) are all those kinde of meats, which in the head breed cataracts, clouds, dizzinesses, distillations, and coughs; and in the stomack breed crudities, inflations, gripings, gnawings, frettings, and the like; and in a word all those, which any way breed damage to the constitution of the Bodie, or impediment to the functions of the Minde. For how sensless a thing is it, to buy the vile and fading pleasures of Gluttonie at the rate of so many inconveniences! Undoubtedly a man cannot make plainer proof of his thraldome to gluttonie, then when he thus thrusts and poures in that

which

which he knows is hurtfull unto him, onely to content his licoriſh appetite.

Now when we ſay, A man muſt warily abſtain from theſe kindes of food, it is not ſo to be underſtood, as that a man may not (for example) eat a little of * Colewort, Onyons, Cheeſe, Beans, Peaſe, and the like; although they naturally breed melancholy, choler, * ſlime, and windineſſe: but that he ought not to eat them in any notable quantitie. For theſe being but ſeldome uſed, and in ſmall quantities, cannot hurt, eſpecially when they be pleaſing to the appetite. Nay, it oft times happens, that

* Braſſica.
* Humoris viſcoſi.

thoſe things which do but being taken in larger quantities, do in leſſer proportion benefit Nature.

Panada a very convenient food for the aged, &c.

18. Amongſt all theſe kinde of meats there is none more fit for weakly and aged perſons, then *Panada*; with which alone, and now and then an egge or two, a man may live very long, and with great healthfulneſſe; as our Authour teſtifieth. *Panada* is the Italian name of that kinde of pap or gruell, which is made of bread and water, or ſome fleſh-broth boyled together. The reaſons why this ſort of food is ſo excellent, are, becauſe it is moſt light and eaſie of digeſtion, being

being prepared by art, ſo as it is very like to that *Chylus*, which the ſtomack makes by the concoction of meats: as alſo, becauſe it is moſt temperate in the qualities thereof: And further, it is little ſubject to putrefaction and corruption, as many other ſorts of meats be, which do eaſily corrupt in the ſtomack. Laſt of all, it breeds abundance of good bloud: And if occaſion need, it may eaſily by ſupply of other ingredients be made more hot and nouriſhing. So that worthily was it ſpoken by the wiſe man, *Eccluſ.* 29. *The principall of mans life are bread and water.* By which words he would teach us, that mans

life is mainly supported and upheld by these two things: and therefore they being the most fit and proper for the conservation of life, the solicitous pursuit of costly sorts of flesh and fish, serving onely for enticement and nourishment of gluttonie, is altogether needlesse.

Plutarch, in his book concerning the preservation of health, doth not allow of *Flesh*: for thus he writes: *Crudities are much to be feared upon eating of flesh: Inasmuch as these sorts of food do at first very much oppresse, and afterwards leave behinde them malignant reliques. It were surely therefore best, so to accustome the bodie, that it should*

not require any flesh at all to feed on. In regard that the Earth produceth abundantly not onely those things which serve to nourishment, but also that which may suffice to pleasure and delight: A great number of which thou mayst feed upon without any manner of preparation; and the other, by compounding and mingling them in a thousand severall wayes, may be easily made sweet and pleasant. To this opinion of *Plutarch* many Physicians agree; and experience, the surest proof to go upon, confirms it. For there are many Nations which seldome eat Flesh, but live chiefly on Rice and Fruits; and yet notwithstanding they live very long

and healthfully; as the *Japans*, the *Chineses*, the *Africans* in sundrie regions, and the *Turks*. The self-same is to be seen likewise amongst us in many husbandmen and others of mechanick trades, who ordinarily feed on bread, butter, pottage, pulse, herbs, cheese, and the like, eating flesh very rarely; and yet they live long, not onely with health, but with strength. I say nothing of the Fathers in the desert, and of all Monasteries of old.

Varietie of dishes prejudiciall to Health.

19. The sixth *Rule* for them who are carefull of preserving health, is, That above all things they must beware of varietie of meats, and such

as

as are curiously and daintily drest. From this ground, that most learned Physician *Disarius*, in *Macrobius*, *lib.* 7. *Saturnal. cap.* 4. and *Socrates*, give warning to eschew those meats and drinks, **which prolong the appetite beyond the satisfaction of Hunger and Thirst.* And indeed it is a common rule of all Physicians. And the reason is, because change and varietie tolls on Gluttonie, and stirs up the Appetite, so that it never perswades it self to have enough. By which means it comes to passe, that the just Measure is enormously outshot, and oft times three or foure times as much as

* Qui ultra sitim famémque sedandam appetentiam producerent.

as Nature required, is thus thrust in by licorishnesse. Besides, divers meats have different natures, and severall tempers, and oft times contrarie; whereby it comes to passe, that some are soone digested, and others later: and hereupon ensue marvellous crudities in the stomack, and in truth a depravation of the whole digestion; whereby are bred swellings, grippings, colicks, obstructions, pains in the reins, and the stone: for by means of the excessive quantitie, and also of the diversitie, there are bred many crudities, and much corruption in that *Chylus* or juice, out of which the bloud is to be made. Whereupon

upon *Francis Valeriola*, a notable Physician, disputing, *in the second book, and 6. chap. of his common places*, of this matter, saith, *This seems equally agreed upon by all Physicians, that there is nothing more hurtfull to mens health, then varietie and plentie of meats on the same table, and long sitting at them.* You shall finde much more, excellently discoursed to this purpose, in *Macrobius*, in the forecited place.

Xenophon, in his 1. book of the sayings and doings of *Socrates*, writes, that his diet was most spare and simple, and such, as there is no bodie but may easily provide himself as good as that which *Socrates* used; it being of very

ry little coſt and charge.

Athenæus in his ſecond book reports out of *Theophraſtus*, that there was one *Phalinus*, who all his life long uſed no other meat or drink, then milk alone: And there he mentions ſundry others, who uſed plain and ſimple diets.

Plinie, in his 11. book, and 42. chap. writes, that *Zoroaſtres* lived 20. yeares in the deſert, onely feeding on cheeſe, which was ſo tempered, that it was not empaired by age. In a word, both of old in all forepaſt ages, and now amongſt us, they in every Nation live longeſt and moſt healthfully, who uſe a ſimple, ſpare, and common diet.

20. The

20. The seventh *Rule*. Forasmuch as all the difficultie in setting and keeping of a just measure, proceeds from the sensuall Appetite; and the Appetite ariseth from that apprehension of the Phansie, or Imagination, whereby meats are conceived to be delightfull and pleasant: speciall care is to be used touching the correction and amendment of this conceit and imagination. To the furtherance whereof, two things amongst all other will most conduce. The first is, That a man withdraw and apart himself from the view of Feasts and Dainties, to the end they may not by their sight and smell stirre up

the

the Phanſie, and entice on Gluttonie: Inaſmuch as the preſence of every object doth naturally move, and work upon the facultie whereunto it appertains. And therefore it is much more difficult to reſtrain the appetite, when good cheer is preſent, then not to deſire that which is away. The ſelf-ſame happens in all the objects and allurements of the other ſenſes.

The ſecond help is, To imagine theſe ſelf-ſame things, whereunto Gluttonie allureth us, not to be as ſhe perſwades, and as outwardly they appeare, good, pleaſant, ſavourie, reliſhing, and bringing delight to the palate;

palate; but filthy, fordid, evil-favoured, and detestable, as indeed after a very little while they prove. For all things, when they are resolved into their principles, shew what they be in truth, and manifest what it was that lay disguised under that amiable appearance, wherewith they presented themselves. Now what can be imagined more unsavorie, or lothsome, then these dainties, assoon as they have received a little alteration in the stomack? Nay verily, by how much any thing proves more delectable to Gluttonie, by so much doth it instantly prove more abominable in truth, and yeelds the

worse

worse and more noysome smell. Whereupon they who give themselves to delicacies, were it not for the help of outward perfumes, would undoubtedly be as intolerable through the evil savours that arise from their bodies, as dead carcases are. Their excrements likewise are of most noysome savour, and all the breathings of their bodies accompanied with a most filthie smell. The contrarie whereof is to be seen in Countrey people, and mechanick artificers, who live temperately upon brown bread, cheese, and other such like ordinarie food.

And this verily was excellently contrived by Gods or-

di-

dinance, to the end that we should learn thereby, so much the more to contemne delicacies, and to content our selves with simple and plain fare. This matter therefore is often to be thought upon, and the Phansie by continuall meditation accustomed thereunto.

CHAP. IV.

Answer is made unto certain Doubts and Objections.

Whether this measure or skint ought not to be altered.

21. But here arise two Doubts: The first, Whether both the quantitie and qualitie of the meat and drink ought not to be varied ac-

according to the seasons of the yeare. Forasmuch as it seems a larger quantitie of food is agreeable to winter, then to summer; in regard that in winter time (as *Hippocrates* affirms, *sect.* 1. *aphorism.* 15.) mens bellies are hotter, by reason that the cold without forceth the heat into the inward bowells, as it were from the circumference into the center: but in summer, upon a clean contrarie ground, mens bellies become more feeble; to wit, in regard that the heat is drawn out by the warmnesse of the aire from the inward parts, as it were from the center to the circumference, and there dissipated.

In

like manner, drie and hot
eats seem more proper for
inter, in regard of the a-
undance of phlegme which
then bred, and is not so
eadily dissolved: But in sum-
ner, moyst and cooling meats
re better, inasmuch as
hrough the heat of the out-
ward aire there is a great
issipation of humours, and
uch drying of the body.

To this I answer, Accord-
ng to Physicians Rules we
ought indeed so to do; never-
theleſſe not over scrupulous-
y nor precisely, but as oc-
casion serveth. For if oppor-
tunitie be wanting, there is
no great care to be had
touching this businesse. For
if we finde necessitie of a

drier

drier kinde of diet in winter, or long continued moyst weather, we may easily remedie the matter by increasing our stint of bread, and diminishing the stint of our drink, or other kindes of moyst nourishment. For the abundance of drink and other moyst food, which is beneficiall in drie weather, will be of prejudice, if it should be continued many dayes together, when the aire is raw and cold: for it may perhaps breed distillations, hoarsnesses, and coughs. And on the other side, when a moyster kinde of diet seems requisite, the stint of the drink may be augmented, putting a larger quantitie of

water

ater into the wine; or in
ead of wine we may use
all beere, which will suffi-
ently moysten and refresh.
The Holy Fathers of old
em not to have made any
count at all of this diver-
ie of seasons, having ap-
inted the self-same mea-
ure of one and the self-same
inde of meat and drink for
he whole yeare throughout;
nd yet notwithstanding
hey lived exceeding long.
ut now adayes in Mona-
eries there is good provi-
on made this way for
ealth, there being change
f victualls appointed ac-
ording to the season; one
f which they who follow
Temperance, may make
choice

choice of what they finde most convenient for them.

Whether the daily measure or stint ought to be taken at one, or at more refections.

2d. The second Doubt is, Whether this measure and stint, which we have prescribed, or any other which men shall finde meet for them, is to be taken at one meal, or more. To which I answer; That however all the Ancients, who did so notably practise Temperance, contented themselves with one meal a day, and that either after Sun-set, or at the ninth houre of the day, that is, three houres after noon; as *Cassianus* reports in the second Collation of Abbat *Moyses*, *chap.* 25. *and* 26. Nevet-

vertheleſſe many there be that think it more conve-nient, for old men to make two meals a day, dividing the foreſaid meaſure into two parts. And the reaſon is, becauſe old men being not able to take much ſuſtenance at once, it is better that they ſhould eat oftener, and ſmal-ler quantities. For by this means they will not be op-preſſed with meat, and make their digeſtion eaſier. Where-fore they may take 7. or 8. ounces at dinner; and at eve-ning 3. or 4. or otherwiſe, as they ſhall finde it moſt con-venient for them.

But verily in theſe matters long cuſtome bears great ſway; and much regard is to

be had likewise to the disposition of the bodie. For if the stomack abound with cold and tough phlegme, it seems to be more expedient, that a man should make but one meal a day, in regard that there is a good space of time requisite for the concocting and dispersing of them: And this I have by experience abundantly made proof of. Yet notwithstanding if the meal be deferred till night, it will be good to take some small modicum at noon, & such in particular, as may help to drie up the vicious moisture of the stomack. Or if so be the chief meal be a dinner, it will not be amisse at night to take some

dried

dried Raisins, with bread or the like. For they who are thus affected, ought to have especiall care that this moistnesse of the stomack be corrected, as much as may be: in regard that from this indisposition the stomack is troubled with winde, and the head filled with cloudinesse and tough phlegme. One said of old, That * *Wisdomes residence is in drie regions, and not in bogges and fennes.* On which ground *Heraclitus* left it for an Axiom,* *A drie light (makes) the wisest minde.*

* Sapientia in sicco residet, non in paludibus & lacunis. * Lux sicca, anima sapientissima.

23. Some will perhaps object against this which we have delivered, That this

ſtinting a mans ſelf at a ſet meaſure for meat and drink, is a thing that hath been reproved by many excellent Phyſicians: in regard that by this means the ſtomack is contracted or made narrow, and at laſt becomes ſo proportioned to this ſet quantitie, as if at any time it chance to exceed, it feels great oppreſſion and hurt, inaſmuch as it is thereby extended or enlarged beyond that which it uſeth. For the remedie of which inconvenience they adviſe, that a man ſhould not keep alwayes one ſtint, but ſometimes take more food, and ſometimes leſſe. Which opinion ſeems to be confirmed by *Hippocrates*, *Aphor.* 5. *ſect.*

sect. 1. where he writes thus; *A very slender, set, and exact diet is perilous even in them that are in health; inasmuch as they become thereby lesse able to endure errours when they happen. And therefore in this respect a slender and exact diet is more perilous, then that which is a little fuller.*

24. I answer, That this Rule of the Physicians takes place in them, who cannot stedfastly hold the same course of Temperance, in regard of the often intercourse of feasts and banquets, which they either cannot, or will not avoid; and have not so gotten the masterie of Gluttonie, as they are able to restrain their Appetites, and

keep themſelves in their wonted bounds, when they ſee abundance of dainties before their eyes, and are on every ſide enticed, and combated by perſwaſions and arguments of them that are in companie, to take their part of them. For verily theſe men upon ſuch filling of themſelves will run upon ſome inconvenience, for the reaſon above ſpecified. But the caſe is otherwiſe with them, who may well avoid theſe occaſions & exceſſes, & are able to hold themſelves in their own courſe. For to them a ſet meaſure is moſt fitting, eſpecially if they be weakly or old, as both Experience and Reaſon evidently convince.

Nor doth it matter much, if now and then through some occasion they be drawen to exceed this measure: in regard that one or two excesses do not much harm, if so be a man instantly return to his wonted sobrietie, and either altogether in such cases omit his next repast, or else make it as much sparer, as the former was excessive. As suppose using to eat moderately both at dinner and supper, thou be drawen on to eat more largely at dinner, then forbear thy supper altogether: And if at supper thou exceedest, forbear thy dinner the next day after.

This inconvenience there-

fore is not of that moment, that for ſhunning the hazard thereof a man ſhould refuſe to binde himſelf ordinarily to a ſet meaſure in his food; inaſmuch as ſuch accidentall exceſſes, ſo they happen but ſeldome, are of little prejudice even to old and weakly diſpoſed perſons.

25. But if theſe exceſſes come often, or be continued many dayes together, they who are uſed to a ſet ſtint, will finde much hurt by them, and eſpecially they who are ſickly or ſtricken in age. Our Authour relates, that having lived from the 36. yeare of his age to the 75. with onely 12. ounces of food, and 14. of drink for the day,

day, he did all that while enjoy his health very prosperously: Afterwards by the Physicians counsell, and through his friends importunities, he was over-ruled to adde onely two ounces a-piece both to his food and to his drink. But this small addition after ten dales brought upon him many great infirmities; to wit, very sore pain in his side, much grief in his cheft, and a fever, which held him 35. dayes, so that the Physicians gave him over for a dead man: nor could he have been cured, but by returning to his former custome. I my self also knew one, who for many yeares together having used himself

to suppers, taking onely a bit at noon, and that of some drie kinde of food, was by the perswasions of friends drawn on to eat a little more largely at noon, and that of liquid substance: which thing after ten or twelve dayes space brought upon him such cruell pains in his stomack & bowells for divers weeks together, that it seemed verily he would have died. From which although he was twice recovered by the help of many remedies, and the care of excellent Physicians, yet he did still fall again into the same passions. At last, upon his third relapse, after many dayes torment, the altering of his wonted customs

came to remembrance, which when he had well bethought him of, he did conclude it was the true ground of all this mischief: whereupon he determined to return to his former course. Which he no sooner began to do, but the very first day his pains asswaged, and in foure dayes space were so quite gone, as there remained nothing behinde, save a great debilitie and weaknesse of bodie: which yet notwithstanding by little and little wore away likewise by means of that sober and drie diet. For it is not the abundance of meats, nor the daintinesse, that strengthens Nature, but the moderate quantitie proportionable to the

the ſtrength, and the good condition of the food anſwerable to the conſtitution of the bodie.

26. Nor is *Hippocrates* Aphoriſme above alledged, contrarie to this opinion of ours: inaſmuch as he there intends by a ſpare diet, That which is of ſo ſmall nutriment, and ſo little in quantitie, as is not ſufficient for the maintenance of ſtrength, and upholding of a mans conſtitution. But we allow all ſorts of meats that are agreeable to Nature, and that meaſure and quantitie, which is moſt convenient and proportionable to the ſtomack, and beſt conducing to health.

27. But

27. But some will say, It's not in every bodies power, (or at least not with conveniencie) to observe this exact course of diet: what then? is there no other way for a man to preserve his health, and to prolong his life? I answer, There is onely one, which many excellent Physicians have prescribed. And that is, That every yeare twice, namely in the Spring and Autumne, the bodie should be well purged, and cleared of all ill humours. I speak of those who do not ordinarily use much exercise of the bodie, but are altogether intent upon the employments of the minde; such as

Another help to preserve health.

are

are Church-men, Lawyers, Scholars, and the like.

Now this purging ought to be after a good preparation of the evil humours, and that by the advice of a skilfull Physician. Nor ought it to be done by strong medicines one upó the neck of another; but gently, taking the medicines two or three dayes together. For so they will both be easilier born, and with much more benefit. For the first day the first region (as the Physicians term it) is to be purged, that is, the Bowells: The second day, the Liver: and the third day, the Veins, in which lies the great drayn of ill humours. For they who do not live tem-

temperately, do every day adde some crude humour, which being sucked in by the veins as by a spunge, is afterwards dispersed through the whole bodie.

28. So that after two or three yeares space there is oft times such a masse of ill humours gathered in the bodie, as a vessell big enough to hold two hundred ounces would scarce serve to receive them in.

Now these humours in tract of time do corrupt and putrifie, and cast a man upon mortall infirmities; and are the very true ground why most men die so much before their time. For almost all that die before old age, die by

by this means: those only excepted, who are slain by outward violences; as by fire, sword, wilde beasts, water, or the like: as also those who die of the stone, of poyson, of the plague, or some such other infection. And questionlesse there be many, who with store and plentie of all things in their own houses, die and perish through this abundance of malignant humours in their bodies; who had they been condemned to the Gallyes, and there kept at bisket and water, might have lived long, and with good health. This danger therefore may in great part be remedied by purging seasonably, at least twice every

yeare.

yeare. For so it will come to passe, that neither the quantitie of the ill humours will be very great, nor be much putrified, being evacuated and kept under by this purging at every half yeares end. I have knowen many, who by this means have prolonged their lives to extream old age, and scarce all their lives long been oppressed with any great sickneſſe.

CHAP. V.

Of the Commodities which a sober diet brings to the bodie; and first, That it freeth almost from all diseases.

29. NOw follows the third of those things,

things, which we propounded, to wit, The explication of those Commodities, which a sober life brings both to soul and bodie.

The first Benefit therefore is, That it doth free a man, and preserve him from almost all manner of diseases. For it rids away catarrhs, coughs, wheazings, dizzinesses, and pains of the head and stomack: it drives away Apoplexies, Lethargies, falling sickneſse, and other ill affections of the brain: it cures the Gout in the feet, and in the hands, the * Sciatica, and those diseases that grow in the joynts. It likewise prevents Cruditie, the mother of

* Dolores ischiadicos.

of all diseases. In a word, it so tempers the humours, and maintains them in an equall proportion, that they offend not any way either in quantitie or qualitie. Now where there is an agreeable proportionableneſſe amongſt the humours, there is no matter for ſickneſſe to work upon: inaſmuch as the ground of health lies in this, That the humours be rightly and proportionably tempered in the bodie.

And this both Reaſon and Experience doth confirm. For we ſee, that thoſe who keep them to a ſober courſe of diet, are very ſeldome or rather never moleſted with diſeaſes: and if at any time they

they happen to be oppressed with sickness, they do bear it much better, and sooner recover, then those others, whose bodies are full fraught with ill humours, bred through the intemperance of Gluttonie. I know very many, who although they be weak by naturall constitution, and well growen in yeares, and continually busied in employments of the minde, nevertheless by the help of this Temperance they live in health, and have passed the greatest part of their lives, which have been many yeares long, without any notable sickness. The self-same is to be made good by the examples of the Holy

ly Fathers and Monks of old, who lived very long, healthy, and cheerfull in the height of ſpare diet.

30. The reaſon hereof is, For that almoſt all the diſeaſes, with which men are ordinarily vexed, have their beginning and birth from Repletion; that is to ſay, from mens taking more of meat and drink, then Nature requires, and then the ſtomack can perfectly concoct. In proof whereof we ſee, that almoſt all diſeaſes are cured by Evacuation. For bloud is taken away either by opening a vein, or by cupping-glaſſes, leaches, or otherwiſe, that Nature may be lightened: The great overflowing

of

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of

of humours in the bowells, and throughout the whole bodie, is abated and drained by Purgings and other Medicines: Abſtinence and a very ſpare diet is preſcribed. All which wayes of cure do plainly ſhew, that the diſeaſe was bred by Repletion: For contraries are cured by contraries. Whereupon *Hippocrates, Sect. 2. Aphor.* 22. ſaith, *What ever diſeaſes are bred by Repletion, are cured by Evacuation; and thoſe that are bred through Evacuation, by Repletion.* But diſeaſes by Evacuation happen ſeldome, and ſcarcely otherwiſe then upon dearths, ſieges, ſea-voyages, and the like chances. In which caſes, the

aduſt

aduſt humour, which the heat through want of food hath bred and kindled, is firſt to be removed; and after that, the bodie by little and little is to be nouriſhed and ſtrengthened, the meaſure of food being increaſed by degrees. The ſelf-ſame courſe is likewiſe to be held for the repair of Nature, when upon great ſickneſſes the Evacuations have been many, whereby the ſtrength hath been much empaired.

Since therefore almoſt all diſeaſes proceed from this ground, to wit, That more food is taken into the bodie, then Nature requires; it will follow, That he who follows the juſt meaſure, ſhall be free

from almost all diseases. Which thing is also intimated in that famous saying of *Hippocrates*, *l. 6. Epidemiõn, sect. 4.* * *The Rule of health, is to eat without fulnesse, and to be diligent in labour.* Whereby he makes the true course of preserving health to consist in spareness of food, and exercise of the bodie.

* Ἀσιτησις ὑγιείης ἀκοσείη τροφῆς, ἀσκείη πόνων.

Cruditie the mother of diseases.

31. The self-same is confirmed by that which Physicians affirm, That Crudities are the Nurserie of all those diseases wherewith men are ordinarily vexed. Whereupon *Galen*, in his 1. *book concerning meats of good and evill*

juice

juice or nouriſhment, ſaith, *No man ſhall be oppreſſed by ſickneſſe, who keeps himſelf warily from falling into Crudities.* And in reſpect of theſe Crudities the common ſaying is, That more are killed by * ſurfets then by the ſword. And holy Scripture ſaith, *Eccluſ.* 37. *Many have periſhed by ſurfets; but he that is temperate ſhall prolong his life.* And a little before, *Be not greedie upon every daintie, and poure not thy ſelf out upon every meat; for in many meats there will be ſickneſſe.* Now a ſober courſe of Diet doth prevent theſe Crudities, and thereby cuts away the ground of diſeaſes. That which we call

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* Non plures gladio quam cibo perierunt

Crudities, is the imperfect concoction of food. For when the ſtomack, either through the over great quantitie of meats, or for their refractorie qualitie, or for the varietie of them taken at the ſame time, or becauſe there was not a due ſpace of time left for the perfect concoction of food, doth imperfectly digeſt: then that Chylus or juice, which it makes of the meats ſo taken, is ſaid to be Crude, that is, raw, or to have Cruditie in it; which brings many inconveniences. Firſt, it fills the brain and bowells with many phlegmatick and bilious excrements. Secondly, it breeds many obſtructions in the narrow paſſages of the

the bowells. Thirdly, it corrupts the temper of the whole bodie. Lastly, it stuffes the veins with putrid humours, whereof proceed very grievous diseases.

32. These things might be largely demonstrated; but the thing is manifest enough of it self, especially the first and the second point: I will onely therefore explain the third and fourth.

When the Chylus is crude, or malignantly concocted by the stomack, and rather corrupted then digested (for so *Aristotle* calls it, μόλυνσιν, not πέψιν; a corruption, not a concoction) there cannot be bred good bloud in the storehouse of the Liver, out of this kinde

of Chylus, but onely that which is bad and vicious. For, as Phyſicians affirm, The ſecond concoction cannot amend the firſt. Now then from corrupt bloud there cannot be made good nouriſhment in the bodie, but of neceſſitie the whole temper of the bodie is corrupted, and ſo becomes ſubject to diſeaſes. For the third concoction, which is made in the ſmall pores of the bodie (where the bloud is aſſimilated to every part which it is to nouriſh, and laſtly diſpoſed to the receiving of the form thereof) cannot mend the ſecond. By this means the temper of the bodie through theſe Crudities

is by little and little altered, and marred, and made ſubject to many inconveniences.

Again, the cruditie of the Chylus is a cauſe, that the veins through the whole bodie are repleniſhed with impure and foule bloud, and ſuch as is mingled with many evill humours, which in tract of time do by little and little putrifie, and at laſt upon occaſion of Labour, Heat, Cold, Windes, and the like, are ſet on fire, breaking out into great and perilous diſeaſes, whereby an innumerable companie of men do periſh even in the flower of their age.

Theſe inconveniences a ſober courſe of Diet prevents,

by taking away the Crudities which are the cause of all. For when there is no more taken in, then the stomack can well concoct, and afterwards sufficient space of time is allowed thereunto, Crudities cannot arise, but the Chylus is made good and agreeable to Nature: And from good Chylus, good bloud is bred; And from good bloud there followeth good nourishment and good temper in and throughout the whole bodie.

By this means also the putrefaction of the humours in the veins is avoided; as likewise obstructions in the inward parts, and those superfluous excrements which do

so

ſo often vex and moleſt the head and inward parts and joynts of the bodie: So that a good conſtitution of the bodie, and health is hereby preſerved: for they conſiſt in theſe two things, to wit, in the due proportion and ſymmetrie of the humours, both in reſpect of their quantitie and qualitie; and in a certain ſpongie kinde of diſpoſition throughout the whole bodie, having no let nor impediment by obſtructions, ſo that the ſpirits and bloud have their free paſſage and recourſe through all parts.

Health conſiſteth in two things.

Nor doth Sobrietie onely prevent the Cruditie of humours, and the evill conſe-

quences arising thereupon: but it doth also consume the superfluous humours, and that much more safely and effectually then bodily exercise doth; as the famous Doctour *Viringus* doth learnedly shew *in his 5. Book concerning Fasting, chap. 3, 4, 5.* For Labour doth confusedly stirre the bodie, and alwayes exerciseth some parts more then other, and most commonly onely some few parts alone; and that oft times with a great perturbation in the humours, with much heat and hazard of sickneſse, especially of Fevers, Pleurisies, and severall kindes of Distillations upon sundry parts, which breed much grief and pain. But Absti-

Abstinence pierceth farre more inwardly, even unto the very entralls, and to all the joynts and knittings in the bodie, and doth with ease and equalitie make a generall evacuation: For it extenuates that which is overthickened, it opens that which is closed, it consumes those things that are superfluous, it unlocks the passages of the spirits, and makes the spirits themselves the more cleare; and that without disturbance of the humours, without fluxes and pains, without heating the bodie, and without hazard of diseases, without expense of time, or losse and neglect of better employments. Notwithstanding it must needs

be granted, That Exercise, if it be used in due time, and do not exceed measure, is very profitable, and to many necessarie.

Yet ordinarily to such as leade temperate and sober lives, and follow their studies, being much given to the employments of the minde, there is no great need of long walks, or other long-continued exercises, whereby much time is wasted and lost: but it is sufficient, if onely for the space of a quarter or half an houre before meals, they use to swing or to tosse a * Barre, Stoole, or some such like heavy thing, or taking in each hand a weight of

* Vectis agitatio.

of 2 or 3 pounds, they ſtrike and ſwing their arms about them, the one after the other as if they *fought with a ſhadow. Theſe are Exerciſes, which many grave & worthy men, even Cardinalls themſelves, do uſe (and that not undecently) in their Chambers. And there is no other which I know, that doth more ſtirre all the muſcles of the breaſt, and of the back, nor more rid the joynts of ſuperfluous humours, then theſe forenamed Exerciſes do.

* Σκιαμαχία.

CHAP.

CHAP. VI.

Of two other Commodities, which it brings to the Bodie.

A ſober Diet armeth againſt outward cauſes and accidents.

33. THe ſecond Commoditie is, That a ſober Diet doth not onely preſerve from thoſe diſeaſes which are bred by crudities and inward corruptions of the humours, but it doth alſo arm and fortifie againſt outward cauſes. For they who have their bodies free and untainted, and the humours well tempered, are not ſo eaſily hurt by Heat, Cold, Labour, and the like inconveniences, as other men are who

who are full of ill humours: and if at any time they be prejudiced by these outward inconveniences, they are much sooner and easilier cured.

The self-same comes to passe in wounds, bruises, puttings out of joynt, and breaking of bones; in regard that there is either no flux at all of ill humours, or at least very little to that part that is affected. Now the flux of humours doth very much hinder the cure, and causeth pain and inflammations. Our Authour doth confirm this by a notable proof in himself, *num.* 11.

Furthermore, a sober Diet doth arm and fortifie against the

the Plague: for the venime thereof is much better resisted, if the bodie be cleare and free. Whereupon *Socrates* by his Frugalitie and Temperance brought to passe, that he himself was never sick of the Plague, which oft times greatly wasted the citie of Athens where he lived, as *Laertius* writeth, *libro 2. de vitis Philosophorum.*

It mitigateth incurable diseases.

34 The third Commoditie of a sober Diet is, That although it do not cure such diseases as are incurable in their own nature, yet it doth so much mitigate and allay them, as they are easily born, and do not much hinder

hinder the functions of the minde. This is seen by daily experience: for many there be who have ulcers in their Lungs, * hardnesse of the Liver or Splene, the Stone in the reins or in the bladder, old drie Itches, and inveterate distempers in their Bowells, * swellings in the Guts, waterish Ruptures, & divers other kindes of Burstnesses; who yet notwithstanding by the help of good Diet onely prolong their lives a great while, and are alwayes cheerfull and expedite to the affairs and businesses of the minde. For as these diseases are very much

* Scirrho. * Enterocele, Hydrocele, aliisque hernia generibus.

much exasperated by over-eating, so that they do very much afflict Nature, and in a short space overthrow it: so by a sober course of life they are marvellously allayed and mitigated, insomuch as very little inconvenience is felt by them, nor do they much shorten the ordinarie race of mens lives.

CHAP. VII.

That it makes men to live long, and in the end to die without pain.

35. THe fourth Commoditie is, That it brings not onely health, but long life to the followers there-

thereof, and leads them on to extreme old Age; ſo that when they are to paſſe out of this world, their departure is without any great pain or grief, inaſmuch as they die by a meere reſolution.

Both theſe things are manifeſt in Reaſon and in Experience: For as for old Age, it is evident, That Holy men in the Deſerts and Monaſteries of old lived very long, albeit they led moſt ſtrict lives, and almoſt utterly deſtitute of all bodily conveniences: which thing ought chiefly to be attributed to their ſober Diet. So *Paul* the firſt Hermite prolonged his life to almoſt 115 yeares; of

which

which he lived about 100 in the desert, maintaining himself the first fourtie of them with a few Dates and a draught of water, and the remainder with half a loaf of bread, which a Raven daily brought him, as S. *Hierom* writes in his Life.

S. *Antonie* lived 105 yeares; whereof 90 he spent in the desert, sustaining his bodie with bread and water onely, saving that at the very last he added a few herbs, as *Athanasius* testifieth.

Paphnutius exceeded 90 yeares, eating bread onely, as is gathered out of *Cassian, Collat. 3. chap. 1.*

S. *Hilarion*, although he was of a weak nature, & alwayes intent

intent upon divine affairs, yet lived 84 yeares; whereof he passed almost 70 in the desert, with wonderfull abstinence and rigour in his diet, and other ordering of his bodie, as S. *Hierom* writes.

James the Hermite, a Persian born, lived partly in the desert, and partly in a Monasterie, 104 yeares, upon a most spare diet, as *Theodorets Religious Historie in Julian* makes mention.

And *Julian* himself, surnamed *Saba*, that is to say, Old man, refreshed himself onely once a week, contenting himself with barley-bread, salt, and water, as *Theodoret* in the same place recounts.

Ma-

Macarius, whose Homilies are extant, passed about 90 yeares; whereof he spent threescore in the desert, in continuall fastings.

Arsenius, the master of the Emperour *Arcadius*, lived 120 yeares; that is, 65 in the world, and the other 55 in the desert, with admirable abstinence.

Simeon Stylites lived 109 yeares; whereof he passed 81 *on a Pillar, and ten in a Monasterie. But this mans abstinence and labours seem to exceed humane nature.

* In Columna.

Romualdus, an Italian, lived 120 yeares; whereof he spent a whole hundred in Religion with exceeding abs-

sti-

ſtinence and moſt ſtrict courſes.

Udalricus, the Paduan Biſhop, a man of wonderfull abſtinence, lived 105 yeares; as *Paul Bernriedenſis* witneſſeth in the Life of *Gregorie the VII.* which our *Gretzer* brought to light ſome few yeares ago.

Francis of Pole lived till he was above 90 yeares old, uſing marvellous abſtinence: for he made but one repaſt a day after ſun-ſet, and that of bread and water, very ſeldome uſing any of thoſe kindes of food which belong to Lent.

S. *Martin* lived 86 yeares.

S. *Epiphanius* almoſt 115.

S. *Hierom* about 100.

S. *Au-*

S. *Augustine* 76.

S. *Remigius* 74 in his Bishoprick.

Venerable Bede lived from 7 yeares old till he was 92, in a religious Order. It would be too long to recount all the Examples, that might be brought out of Histories and the lives of the Saints, to the confirmation of this matter. I omit very many in our times, who by means of a sober course of life and Diet have extended their lives with health untill 80, 90, and 95 yeares space, or upwards. There are also Monasteries of women, in which upon a most spare diet they live to 80 or 90 yeares; so that those of 60 and 70 yeares

old

old are ſcarce accounted amongſt the Aged.

36. Nor can it be well ſaid, That theſe whom we have recounted, lived to ſo great ages by the ſupernaturall gift of God, and not by the power of Nature: Inaſmuch as this long life was not the reward of ſome few, but of very many, and almoſt of all thoſe who followed that preciſe courſe of Sobrietie, and were not cut off by ſome outward chance or violence. Wherefore S. *John* the Evangeliſt, who alone amongſt the Apoſtles eſcaped violent death, lived 68 yeares after the Aſcenſion of our Lord: ſo that it is very probable he arrived to the

age

age of a hundred yeares. And S. *Simeon* was 120 yeares old when he was martyred. S. *Dennis* the Areopagite lived till he was above an hundred yeares old. S. *James* the younger saw 96, having continually attended prayer and fasting, and alwayes abstained from flesh and wine.

37. Besides, this Priviledge belongs not onely to Saints, but also to others: For the *Brachmans* amongst the *Indians* live exceeding long by reason of their spare diet: And amongst the *Turks*, the Religious professours of their Mahometicall superstition, who are very much given to abstinence and austeritie. *Josephus* in his 2. booke of the

the warres of the Jews, chap. 7. writes, *That the Essenes were men of long lives, so that many of them lived till they were a hundred yeares old, through the simplicitie of the diet which they used, and their well-ordered course of living: for there was nothing but bread and some one kinde of gruell or pappe set before them at their meals.* *Democritus* and *Hippocrates* prolonged their lives to 105 yeares. *Plato* passed 80.

Last of all, when the Scripture saith in *Ecclus.* 37. 30. *He that is temperate addes to his life*; it speaks generally of all those that follow abstinence, and not of Saints onely. Nevertheless I grant

indeed, That wicked men, & in particular, Homicides and Blaſphemers, do not for the moſt part live long, albeit they be temperate in their diets; for the divine vengeance perſecuteth them. And yet theſe commonly do not die by ſickneſſes bred through corruption of inward humours, but by ſome outward violence uſed towards them. And in like manner they who are ſtudiouſly addicted to Luſt, cannot be long-lived; ſeeing that there is nothing which doth ſo much exhauſt the ſpirits and the beſt juice in the bodie, as Luſt doth; nor which more weak-

Homicides and blaſphemous perſons do not live long.

Neither luxurious perſons.

ens

ens and overthows Nature.

38. But ſome will ſay, There are many in the world who come to extreme old age, who never keep this ſober diet that you ſpeak of; but when occaſion ſerves, give the reins to Gluttonie as you call it, ſtuffing themſelves almoſt every day with meat and drink to the full.

To which I make anſwer, That theſe are but rare, and muſt needs be of a rare ſtrength and temper: For the greateſt number of Devourers and Gluttons do die before their time. Now if theſe ſtrong and *irregular Eaters would obſerve a convenient moderation, they would

* Ἀνόμοι.

queſtionleſſe live much longer, and in better health, and effect farre greater matters by their wit and learning. For it cannot be but that they who live not frugally ſhould be full of ill humours, and oft times vexed with diſeaſes. Nor can they, without great prejudice to their healths, much or long intend hard and difficult buſineſſes appertaining to the minde: both in regard that the whole force of Nature and of the ſpirits is as it were *enthralled in them to the Concoction and Digeſtion of meats, from which if they be violently withdrawen by means of Contemplation, the Con-

* Mancipata eſt.

Concoction muſt needs prove vicious, and many crudities neceſſarily follow: As alſo in regard that the head hereby becomes full fraught with vapours which do overcloud the minde, and if a man intend his thoughts much, cauſe pain and grief.

Laſtly, theſe men are forced to uſe much exerciſe of bodie, or often to take medicines for the purging thereof: ſo that in truth however they may ſeem to live long in the bodie, yet as much as belongs to the minde and the underſtanding, they live but a while; in regard that it is but a little and ſhort time, that they are fit for the functions & affairs of the minde,

being forced to ſpend the greateſt part of their time upon the care of their bodies: which is in very truth to make the Soul become the ſervant of the Fleſh, that is, a Slave to its own Vaſſal. Such a life ſuits not with Mans nature, much leſſe with Chriſtianitie; whoſe good and happineſſe is altogether ſpirituall, and is not to be otherwiſe purchaſed then by mortification of the Senſes, and employment and exerciſe both of Minde and Bodie.

39. Adde further to that which hath been ſaid, That they who are of weakly Conſtitutions, if ſo be they live temperately, are much more ſecure touching their

health and the prolonging of their lives, then those who are of the strongest Constitution that may be, in case they live intemperately. For these of the former sort know that they have no ill juices or moistures in their bodies, or at least not in any such quantitie as to breed diseases: But those other after some few yeares must of necessitie have their bodies cloyed with evil humours, which by little and little putrifying, do at last break out into grievous and deadly sicknesses.

Aristotle in his Problemes testifies, That there was in his time a certain Philosopher named *Herodicus*, who albeit in all mens judgement

he was of a most weakly Constitution, and fallen into a Consumption; nevertheless by the Art τῆς διαιτητικῆς, that is, That which prescribes the course of Diet, he lived till he was 100 yeares old. *Plato* mentions the same man in his *third book De Republ.* *Galen*, in his *book de Marasmo*, and in his *book of the preservation of Health*, reports that there was in his time a certain Philosopher, who had set forth a Book, wherein he took upon him to teach the way how a man might conserve himself free from old Age. *Galen* doth indeed worthily deride this, as matter of vanitie: yet nevertheless the Philosopher by his own example

ample gave proof, That his Art was not altogether vain, but very available to the prolonging of mans life: For when he came to his 80 yeare, and was ſo utterly conſumed as there ſeemed nothing but skin and bones remaining; yet nevertheleſſe by his Art, and the ſingular moderation and temper of his diet, he brought to paſſe, that he died not but after a great while lingring in a gentle Conſumption.

And the ſame *Galen*, in his 5 *Book of the preſervation of Health*, ſayes, *They who come forth weakly complexioned from their mothers wombe, may by help of that Art which preſcribes the courſe of Diet,*

attain to extreme old Age, without any diminution in their Senses, or interruption of health by pains and ſickneſſes: And further addes touching himſelf, *As for my part, although I neither had a healthfull Conſtitution of bodie from my very birth, nor did alway leade a life free from diſorder; yet uſing this ſelf-ſame Art, after the 28 yeare of my life, I never fell into the leaſt ſickneſſe, except perchance now and then for one day into a Fever, and that gotten through overmuch wearineſſe.*

It brings quiet diſſolution.

40. Nor do theſe followers of Temperance onely come to extream old Age without feeling the pains and diſeaſes be-

belonging thereunto; but in their very dying paſſe away without ſenſe of grief: inaſmuch as the bond that knits together their ſoul and bodie, is unlooſed, not by any violence uſed to Nature, but by a ſimple Reſolution and Conſumption of their Radicall Humour.

And it fares with them as with a Lamp, that when the Oyl is ſpent, goes out of it ſelf without any ado or buſineſſe.

Mans life compared to a Lamp.

For as a burning Lamp may be three waies extinguiſhed; Firſt, by outward violence, as when it is blowen out: Secondly, by pouting in much water, whereby the good Liquour of the Oyl is drown-

ed

ed and corrupted; and Thirdly, by the waſte and ſpending of the Oyl it ſelf: So likewiſe a mans Life (which in truth reſembles much the nature of a Lamp) is extinguiſhed by three wayes and means; Firſt, by externall force, to wit, of the ſword, fire, ſtrangling, and the like; Secondly, through the abundance of ill Humours, or the malignant qualitie of them, whereby the Radicall Humour is oppreſt and overthrown: Thirdly, when the Radicall Humour is in long ſpace of time quite conſumed by the Naturall Heat, and blowen out into the aire; which is done after the ſame manner that boyl-

ing

ing water or oyl is waſted by the heat of the fire.

Now in the firſt and ſecond kindes of death there is a great diſturbance of Nature, and ſo conſequently much grief muſt needs enſue, as long as that continues; in regard that the Temper is overthrowen by the violence of that which is contrarie to it, and the bond of Nature is forcibly broken: But in the third there is either none at all, or very little grief, in regard that the Temper is inwardly diſſolved by little and little, and the Originall Humiditie, in which Life chiefly conſiſts, is waſted together with the inbred heat: For whileſt the Humiditie or moi-

moisture wasteth, the heat founded therein doth equally abate; and the moisture being spent, the heat is joyntly extinguished, as we see it comes to passe in Lamps. After this manner do most of them die, who have observed an exact Rule of diet, unlesse perchance they die by means of outward violence: For having prevented evil Humours by their good diet, there is no inward cause in them whereby their Temper should be violently overthrowen, nor their Naturall Heat oppressed. And therefore it will needs follow, that they must live till the Originall Moisture, together with the Heat that is founded there-

thereupon, be so consumed, as it is not sufficient to retain the soul any longer in the bodie. And in the like manner would a mans death be, if God should withdraw his conservation of the Naturall Heat, although the Radicall Humour should remain; or on the other side, if the Radicall Humour should by divine operation be in an instant consumed.

It makes the bodie agil and expedite for all employments.

41. The fifth Commoditie of a sober Diet is, That it makes the bodie Lightsome, Agil, Fresh and Expedite to all the motions appertaining thereunto. For Heavinesse, Oppression of Nature, and Dulnesse proceed

ceed from the abundance of Humours, which do ſtoppe up the way of the ſpirits, and cloy the joynts, and fill them too full of moiſture: ſo that the exceſſe of Humours being taken away by means of Diet, the cauſe of that Heavineſſe, Sloth, and Dulneſſe is taken away, and the paſſages of the ſpirits are made free. And moreover, by means of the ſelf-ſame Diet it comes to paſſe, that the Concoction is perfect; and ſo good bloud is bred, out of which abundance of pure ſpirits are made, in which all the vigour and agilitie of the bodie mainly conſiſteth.

CHAP.

CHAP. VIII.

That it maintains the Senses in their integritie and vigour.

42. WE have found five Commodities which Sobrietie brings to the Bodie: Let us now see the Benefits which it affords to the Minde; & they may likewise be well reduced to five.

The Commodities of the Minde by a sober Diet.

The first is, That it ministreth soundnesse and vigour to the outward Senses. For the Sense of Seeing is chiefly deaded in old men, by reason that the Optick Nerves are cloyed with superfluous humours

It affords vigour to the Senses.

mours and vapours: whereby it comes to passe, that the Animall spirits which serve to the sight, are either darkened, or not afforded in such abundance as is needfull for quick and cleare discerning of things.

This impediment is taken away or much diminished by the sobrietie of meat and drink, and by abstinence from those things which replenish the head with fumes; such as are all fat things, and especially Butter, if it be taken in a good quantitie, strong wines, and thick beer, or such as are compounded with those herbs that flie up into the Head.

43. The Sense of Hearing is

is likewise hindered by the flux of crude and superfluous humours out of the Brain into the Organ of hearing, or into the Nerve that serves unto it: for by this means it comes to passe that a man grows deaf or thick of hearing in that part where this flux of humours is. Now this flux is very easily prevented and driven away by the Sobrietie of diet. And as it may be taken away by help of Physick after it hath befallen a man (in case it be not let go on too long, so as it take root) so likewise it may be taken away by means of Diet, especially if together therewith some * Topicall Medicines be used.

* Topica quædam,

44. The

44. The Senſe of Taſting is chiefly marred by ill humours that infect the Organ thereof: As, if cholerick, tart or ſalt humours poſſeſſe the tongue and throat (whether it be that they come out of the Head or out of the Stomack, whoſe inward tunicle is continued with theſe Organs) all things will reliſh bitter, tart, and ſalt. This indiſpoſition is taken away by good Diet; by means whereof it is further brought about, that the moſt ordinary meats, yea and drie bread it ſelf, do better taſte and reliſh a ſober man, and yeeld him greater pleaſure, then the greateſt dainties that can be do to thoſe who are given to Glut-

Gluttonie. For the evil juices that did infect the stomack and the Organ of the taste, and which bred * a loathing and offence, being removed and cleared, the Appetite returneth of it self, and the pure relish and naturall delight in meats is felt. In like manner, good Diet conserveth the Senses of Smelling and Touching.

45. Nevertheless, I grant that by long age the vigour of the Senses, and especially of the Eyes and Eares, is much abated and almost extinct, in regard that the Temper of the Organs, as also of the other parts, is by little & little dissolved, the Radicall Hu-

* Ἀποξηρίαν.

Humour and the Native Heat being by degrees consumed and dried up: whereupon the Temper becomes more drie then is proportionable to the operations of the Senses, and all the passages and pores are stopped up with cold Phlegme, which is most of all other things contrarie to the functions of the minde. For as old men by the inward temper of their bodies grow drie and cold in excesse; so likewise they become full of moisture by reason of excrementitiall humours: so that old Age is nothing else but a cold drie temper, proceeding from the consumption of the Radicall Humour & the Native Heat,

to

to which there must needs be conjoyned great store of cold Phlegme, dispersed through the whole bodie.

CHAP. IX.

That it mitigates the Passions and Affections.

46. THe second Commoditie which a sober Diet brings to the Soul of a man is, That it doth very much abate and diminish the Affections and Passions, and especially those of Anger and Melancholie, taking away from them their excesse & inordinate violence. The self-same it works upon those Affections which are conversant about the taste and

& touch of delectable things; so that in this regard it ought to be highly prized. For it is in truth a shamefull thing not to be able to master Choler; to be subject to Melancholie and to sowre care of the Phansie, to be enthralled to Gluttonie, and Slave to the Belly, to be hurried on with violence to eating and drinking, and poured out as it were to the exercise of lust and concupiscence. Nor is it onely shamefull and contrarie to Vertue to be thus disposed, but also very prejudiciall in regard of Health, and full of opprobrie in respect of good men. But Sobrietie with much ease remedies all these mischiefs,

part-

partly subtracting and partly correcting the Humours of the bodie, which are the causes of them. For, that the Humours are the causes of such Passions, is both a received ground amongst all Physicians and Philosophers, and manifest by experience.

47. Inasmuch as we see those who are full of Cholerick Humours, to be very Angrie & Rash; and those who abound with Melancholie, to be alwayes troubled with griefs and fears: And if these Humours be set on fire in the Brain, they cause Frenzies and Madnesse: If a tart Humour repleniſh the tunicles of the Stomack, it breeds a continuall Hunger and Ra-

vening: If there be store of boyling bloud in the bodie, it incites continually to Lust, especially if together with it there be any flatulent or windie matter. The reason is, Because the Affections of the minde follow (as is well known in Philosophie) the apprehensions of the Phansie: Now the apprehension of the Phansie is conformable to the disposition of the Bodie, and to the Humours that are predominant therein. And hence it comes to passe, that Cholerick persons dream of fires, burning, warres & slaughter: Melancholie men of darknesse, funeralls, sepulchres, hobgoblins, runnings away, pits, and such sad and dole-

full

full matters: The Phlegmatick dream of rains, lakes, rivers, inundations, drownings, ſhipwracks: The Sanguine of flyings, courſes, banquets, ſongs, and love-matters. Now Dreams are nothing elſe but the apprehenſions of the Phanſie, when the Senſes are aſleep. Whereupon it follows, that as in ſleep, ſo alſo in waking, the Phantaſie doth for the moſt part apprehend things anſwerable to the Humour and Qualitie then prevalent, and eſpecially upon the firſt preſentment of the object, till it be corrected and otherwiſe directed by reaſon.

So then the exceſſe of theſe Humours doth pervert the

naturall condition and apprehenſion of the Phanſie. For Choler, inaſmuch as it is extream, bitter and contrarie to Nature, cauſeth a man to apprehend other mens words or deeds, or any thing that diſpleaſeth him, as if it were intended againſt him with deſpight and injurie: And becauſe this Humour is fierie and impetuous, it makes the apprehenſion to be ſwift and violent, and drives a man on to a ſpeedie repulſe and revenge of the evil which he conceiveth done towards him. The Melancholick Humour is heavy, cold, and drie, lumpiſh, ſowre, ſwart in colour, and very hurtfull to the heart. And ſo it cauſeth that

the

the Phanſie apprehends all things as having enmitie, bringing ſorrow, and full of darkneſſe. Now by reaſon of the cold & heavineſſe therein it comes to paſſe, that this Humour doth not incite a man to the repulſe of evil, as Choler doth, which is light and active: but, on the contrarie, it caſts a man into fears, flight, and delayes. Phlegme is cold and moiſt, whereby it comes to paſſe, that the apprehenſion is ſlow and dull to every thing without any vigour, acrimonie, or alacritie. So that Choler makes a man angrie, raſh, haſtie, bold, earneſt, quarrelſome, peeviſh, angrie at every thing; a ſwearer, a curſer, a cla-

clamourer, and a brawler. And hence arise so many injuries, fightings, wounds and slaughters, as are rife amongst men. For even those things which are committed upon drunkennesse, do for the most part come from the furie of Choler set on fire, and augmented by the wine. Melancholie makes men sad, faint-hearted, timorous, solitarie, thoughtfull, and enclining to despair. And as Choler, whilest it boyls, doth for a short space pervert the right judgement of the minde: so Melancholie perverts it almost alwayes, especially if it be that kinde which possesseth the brain, or sends up foul vapours from the

* Hypochondria call parts into the Head and Heart. Phlegme makes men slow, feeble, sleepie, fearfull, forgetfull, and in a word altogether unfit for matters of worth. For albeit this Humour be not so hurtfull to the Bodie as Choler and Melancholie, it is nevertheless exceeding contrarie to the functions of the Minde, inasmuch as by the coldnesse thereof it dulls the vigour of the spirits, and by the moistnesse thereof it cloyes the brain, and stops up the passages of the spirits.

48. Now a Sober Diet doth in great part remedie all these evils. For by the

* Ex Hypochondriis.

continuance thereof, the evil Humours are by little and little abated, Nature either consuming or driving them out, and especially if there be adjoyned some little help by means of purging Medicines. Furthermore, the temper of the bodie is corrected, inasmuch as there is a supply of pure and well-tempered bloud, which is neither mixed with Crudities, nor corrupted by superfluous Humours, nor exceeding in any hurtfull qualitie. And hereupon we see those men that are accustomed to Sobrietie, to be calme, affable, courteous, cheerfull, tractable, and moderate in all things. For the benigne juice

or

or nouriſhment which Nature works upon, cauſeth benigne affections and manners: and the malignant juice (ſuch as Choler and Melancholie breed, if they exceed either in Quantitie or Qualitie) cauſeth fierceneſſe and wildneſſe in the affections & manners. Wherein it is alſo very conſiderable, That evil Humours do not onely excite and ſtirre up paſſions, and ſet them on work; but again by a certain Sympathie that is between them, are themſelves alſo ſet on fire, and ſtrengthened by the paſſions: and being thus kindled & ſtrengthened, they adde new force and ſtrength to the paſſions, augmenting and confirming them.

This is evident in the Cholerick Humour, which, when it is abundant, ſtirres up wrath by means of the apprehenſion of the Phanſie, which it hath corrupted: And on the other ſide, the commotion of Anger, by a certain kinde of Sympathie, ſets on fire the ſpirits and the cholerick humour; and then again the cholerick humour being enflamed, cauſeth the Phanſie to apprehend the matter more ſtrongly and vehemently, ſo that the injurie ſeems much greater then it did before: And hereupon the commotion of Anger it ſelf is increaſed and fortified. And ſo it oft times happens that men runne out

from

from Anger into Madneſſe, if ſo be the Phanſie dwell long upon imagination of the injurie. It is therefore the beſt counſell that can be given, to perſwade a man to turn away his thoughts from the injuries that he conceives to have received, inaſmuch as the thinking upon them is prejudiciall not onely to the Minde, but alſo to the Bodie. In like manner, the Melancholick Humour, by means of the Phanſie, ſtirres up grief, although there be no true ground for it; and grief thus ſet on work, by a certain kinde of Sympathie ſtraitens the heart, and hinders the free * Dilatation thereof, where-

* Διαστολήν.

whereby the melancholick humour becomes aduſt, and more malignant, in regard that the ſootie fumes cannot be diſperſed: And being thus become more malignant, it multiplies the affection of grief, and oft times thruſteth on to deſpair and to deadly reſolutions.

CHAP. X.

That it preſerveth the Memorie.

49. THe third Commoditie ariſing to the Soul from a ſober Diet, is, The preſervation of the Memorie. For Memorie is above all things moſt hurt by a cold humour poſſeſſing the Brain, which commonly

commonly useth most to molest intemperate persons, and those who are stricken in age. For this humour both stops up the narrow passages of the spirits, and benummes the spirits themselves, making them sluggish: whereby the apprehensions of the minde become slow, languid, and inconstant; and oft times they do so fail a man in the middest of his discourse, as himself knows not what it was he said, nor about what he was speaking, but is fain to ask the standers by concerning the matter that they were treating of. And this is caused three wayes: First, by reason that the Animall spirit which the Phansie makes use

of,

of, as well in remembrance as in all her other actions, is as it were haſtily intercepted in her courſe by the phlegmatick humour; upon the interception whereof the apprehenſion ceaſeth, and conſequently all remembrance. Secondly, this comes to paſſe, in regard that the apprehenſion was feeble and without reflexion, and that by reaſon of the povertie & unaptneſſe of the ſpirits. Now the apprehenſion of any thing, made without reflexion, cannot leave any ſuch print of it ſelf as is ſufficient for remembrance: Foraſmuch as all remembrance is immediately converſant about our own actions, and onely mediately

about

about the objects of those actions. For I do not properly remember that *Peter* was dead; but that I saw, or heard, or read that he was dead: so that where there is no reflexion upon our own actions, there cannot be a sufficient print left for memorie. The third cause is, from the unaptnesse of the spirits: For albeit the print and footstep be in some manner sufficient for its own part; nevertheless it comes often to passe, that by reason of the povertie, or impuritie, or sluggishnesse, or too much heat of the spirits, we cannot conveniently make use of that print and footstep. And by this means it sometimes happens,

pens, that a man almost quite loseth his memorie, and forgetteth all his learning; As when abundance of cold Phlegme stops up the narrow passages of the Brain, and makes the spirits become sluggish, and doth overmuch moisten and cool the substance of the Brain.

50. Now all this evil is wonderfully prevented or cured by a sober and convenient course of Diet; to wit, by abstaining from hot drinks and such as fume, except it be in small quantities. For albeit wine is hot, nevertheless being drunk often and in abundance, it breeds cold diseases, to wit, Distillations, Coughs, * Runnings

* Coryzas.

at

at the nose, Apoplexies, Palsies, &c. And the reason is, because it fills the head with vapours, which being there refrigerated, are congealed into that cold Phlegme, which is the cause of all these evils. Nor must a man in this case abstain from hot and fuming drinks onely, but also from all abundance of moist things, and, asmuch as may be, hold himself to a drie kinde of diet: For so it will come to passe, that the superfluous humiditie will either not be bred, or being bred will be consumed; and consequently that the obstructions caused by means thereof will be removed, and the passages of the spirits made free, and

the

the ſpirits themſelves ratifi-ed, and brought to their right qualitie, and the brain it ſelf reduced to its naturall temper, & become together with the ſpirits fit and apt to the ſervice of the Phanſie and the Memorie.

CHAP. XI.

That it helps the Wit and Underſtanding.

51. THe fourth Commoditie is the vigour of the Wit in cogitating, reaſoning, finding out, & judging of things, & the aptitude and fitneſſe that it hath for the receiving of divine Illuminations. And hence it comes to paſſe, that men given to Abſti-

ſtinence are watchfull, circumſpect, provident, of good forecaſt, able to give counſel, and of found judgement: and for matters of learning, they do eaſily grow to excellencie in thoſe things whereunto they apply themſelves. As for Prayer, Meditation, and Contemplation, they do perform them with great facilitie, pleaſure, & ſpirituall delight.

The Ancient Fathers and thoſe that lived in the deſerts prove this by their example, who being moſt abſtinent, were alwayes freſh in their mindes, and ſpent whole nights in prayer, and in ſearch and ſtudie of divine matters, with ſo great ſolace of minde that they deemed themſelves

to

to be in Paradise as it were, and perceived not the passage of the time: And by this means they came to that great measure of holinesse, and familiaritie with God, and were adorned with the gifts of prophesie and miracles, and became admirable to all the world. For having their mindes alwayes lifted up and set on God, his Majestie vouchsafed to descend down to them, illuminating them wonderfully, according as it is in the 34 Psalme, *They had an eye unto him and were lightened*; making them partakers of his secrets, and instruments of his miraculous works; that so the world might know how acceptable

their

their kinde of life was with God, and be provoked to the honour & imitation of them.

52. There are very many also now adayes, who tend unto the highest pitches of wisdome and vertue by the self-same way of Abstinence: whereof some are very admirable in all mens eyes, through the abundance of their writings, and their surpassing learning. But no man without the assistance of Sobrietie can perform any such matter: and if he obstinately attempt it, he shall kill himself long before his time. No man is able without the help of this vertue to refrain his passions, to keep his minde in quiet, to perform the services

of

of the minde about divine mysteries with ease and pleasure, or to come to any eminent degree of holinesse. For Sobrietie is as it were the ground and Basis of all these things, as *Cassian* teacheth in his 5 *Book* which is *de Gastrimargia, chap.* 14. & 17. So that all the Saints who have gone about the building up of the high Tower of Evangelicall Perfection, have made their beginning from this vertue, as from the foundation of their spirituall fabrick.

53. Nor is it any thing contrarie to this which we have said, that Faith ought to be held the foundation of all vertues, and consequently the

the ground-work of all this spirituall buildings Inasmuch as Faith is the internall and primarie foundation, into which all other vertues are set, and whereupon they are reared: but Abstinence is an outward, secondarie, and ministeriall foundation, inasmuch as it removes those things which breed impediment to the exercises of Faith, and to the functions of the Intellectuall facultie, or make them full of difficultie, unpleasant, and tedious: And together herewith it affords many helps, whereby the functions of the Intellectuall power become more cleare, easie to be performed, and delightfull.

For

For all ſpirituall progreſſe doth depend upon the uſe of the Underſtanding, and of Faith which reſides in the Underſtanding. For we cannot love any good thing, or profit in the love thereof, nor hate any evil thing, or grow in the hatred thereof, except it be propoſed by the Underſtanding, ſo as it may move the Affections: Whereupon he that is ſo diſpoſed by heavenly Grace, as that heavenly matters are alwayes in his minde (as it was in the Apoſtles, and in other Apoſtolicall men) will eaſily contemne all earthly things, and ſo by degrees, from a great meaſure of holineſſe attained here below, mount up to the enjoy-

ment

ment of a glorious Crown of everlasting blisse in heaven. For the Will doth easily conform it self to the judgement of the Understanding, when matters are propounded by the Understanding, not by starts as it were, but constantly and seriously. From these grounds it is evident, That those things which hinder the functions of the Minde, or obscure them, or make them to become difficult and irksome, are the things which in very truth debarre us from attaining to any great measure of perfection either in Learning, or in exercises of Religion, or in sanctitie of Life: And on the contrarie, those things which

make the functions of the Minde to become more easie, expedite, cleare, and delightfull, are those things which fit a man to intend spirituall affairs with ease and pleasure, and do leade on to the readie attainment of excellent wisdome and holinesse.

54. Since Sobrietie hath this vertue, that it takes away those things which hinder the consideration of the Minde, or make it to become difficult and unpleasant, and doth make supply of those things, whereby it becomes easie & pleasant: It deserves justly to be called the secondarie Foundation of wisdome and spirituall progresse. Now how this is brought to passe,

s manifest by that which hath been said formerly. For the things that hinder speculation, and make it irkſome, are theſe, Too much moiſture of the brain, abundance of vapours and ſootie exhalations, obſtructions of the paſſages of the brain, too much ſtore of bloud, heating of the ſpirits, ariſing from bloud or Choler, the flying up of choleriek vapours, and thoſe which proceed from adust melancholie into the head, cholerick and melancholick humours poſſeſſing the brain. Now all theſe impediments, if ſo be they be not alreadie in act, are prevented by means of a Sober Diet, ſo that they cannot ſteal in upon

on a man: And if they be already got into the bodie, they are by little and little overcome & amended, especially if at the beginning there be use made of some such medicines as are needfull; unlesse the evil be inveterate and incurable: as it sometimes happens, that there is bred a continued madnesse, to wit, when Melancholy and Phlegme have possessed the brain.

Nor doth a Sober Diet onely take away the impediments of Speculation, but also minister the proper helps thereof, to wit, good bloud, and consequently pure and well-tempered spirits, and such a temper in the brain as

ought

ought to be. For the very temper of the brain it self, which by Intemperance is made either too moist, or too cold, or too drie, or too hot, is by little and little mended through the help of diet, and reduced to mediocritie.

This is a Benefit of great moment.

55. This fruit of Temperance ought to be highly esteemed: For what can a Christian man more desire, and especially he that intends Pietie, then after long old age to enjoy his Minde healthfull, cheerie, expedite, & vigorous to all employments and functions thereof? For besides that this is very pleasant in its own nature, it brings along with it, if so be we de-

sire it, a very great spirituall commoditie: For then by long experience of forepast age, the vanitie of the world is better discerned, and becomes more contemptible; heavenly matters begin to relish us better, and earthly to be despised: Those everlasting future things which hang over our heads, are alwayes before our eyes, and call upon us to make fitting preparation for them: All the knowledge and experience which we have gotten from our youth up untill that time, turns then greatly to our advantage, and we reap the sweet fruit thereof. And then the affections and perturbations of our mindes being

calm-

calmed, we can with great ease and pleasure give our selves to Prayer, Meditation of divine matters, Reading of Scripture & the works of the holy Fathers. Then we may with delight alwayes busie our mindes with pious cogitations, and, as the holy Fathers were wont, be alwaies ruminating upon some one or other divine sentence out of Gods Word, and with great reverence and devotion be constantly partakers of the Prayers, and other publick duties which the Church enjoyns us unto. It is not to be beleeved, what an aptnesse & facilitie there is in a sober old age to all these good duties and employments of the

minde, and how much pleasure and consolation they shall here finde by means thereof, and consequently increase their reward hereafter.

56. This was that which principally drew me on to the penning of this Treatise, to wit, that I might thereby recommend to all pious-minded Christians, and especially to them which are more particularly set apart for devotion, so incomparable a good as this is; by means whereof they may live long in Health, and serve God with great ease and cheerfulnesse, and fit their mindes for the entertainment of divine Inspirations and Illumi-

nati-

nations, and lay up in store for themselves a great treasure of good works. A long life is little worth, and of small advantage, if it be spent in the service of the world, and not of God, being given to Covetousnesse, Ambition, and Pleasure: but if it be altogether devoted to God, and wholly employed in the practise of vertue, then undoubtedly it is a thing that ought to be highly prized, as being of singular benefit and advantage both to a mans own self and to the world.

Wherefore albeit Sobrietie have that vertue, that it preserves all men in generall (and not onely those who are given to pietie) healthie in

bodie, and ſound and vigorous in their mindes: yet the purſuit thereof ſeems more properly to belong to them who follow mainly after pietie, and endeavour to pleaſe God aſmuch as they poſſibly can; in regard it will bring them exceeding great comfort in this life, and hereafter yeeld them great abundance of fruit in life eternall.

CHAP. XII.

That it quencheth or allayeth the heat of Luſt.

57. THe fifth Commodity of a Sober Diet is, That it extinguiſheth the furie of Luſt, and doth wonderfully allay the Temptations

tions of the Flesh, & procures much tranquillity both to the Flesh and to the Spirit: For it was rightly spoken by one, That * *Venus grows cold without the fellowship of Ceres and Bacchus*. And this remedie against this kinde of evil hath been ever put in practise by all those who have been eminent in holinesse. And verily next the divine Grace it self, there is nothing so potent as this is, inasmuch as Sobrietie doth take away not onely the matter it self, but the impulsive and the exciting causes of Lust. The *Matter* of Lust I call the abundance of Seed; The *Impulsive cause*, the store of Animall Spirits, whereby the

* Sine Cerere & Baccho friget Venus.

the Seed is expelled: And by the *Exciting cause*, I mean the Imagination of luſtfull matters. This Imagination firſt ſtirres up the Concupiſcence, and that ſtraightwayes moves the ſpirits to the expulſion, and they being thus ſtirred up do accompliſh the thing, except the Will do reſtrain them. Now in the overcoming of this violence doth the Chriſtian combate chiefly lie, eſpecially in them that are in the flower of their Age, and in the ſtrength of Nature.

58. Now Sobrietie doth take from the Matter and the Impulſive cauſe: for it maketh an abatement by degrees both in the quantitie and

and heat of the Seed. It doth likewiſe diminiſh the ſtore and firineſſe of the ſpirits, by abſtaining from hot and windie meats, and from the uſe of wine and ſtrong beer, at leaſt ſo long as is needfull for coming to the right Mediocritie. And when the Seed is diminiſhed and tempered, and withall the ſpirits, luſtfull imaginations do ceaſe of their own accord: or if ſo be they riſe, they are eaſily quelled, except it be ſo, that by Gods permiſſion they are continued through the devils ſuggeſtion. For luſtfull imaginations do ſpring up in the Minde through a certain kinde of ſympathie which they have with the diſpoſition

tion of the Bodie, to wit, by reason of the abundance of Seed and spirits; as also other imaginations do, which follow the condition of the Predominant Humour, as we formerly declared. In signe and proof whereof, we see the followers of Sobrietie for the most part free from such kinde of imaginations and temptations, or rarely molested with them. Now if so be there be not store of these causes laid up beforehand in the bodie, Sobrietie doth easily prevent their growth, inasmuch as it causeth that a man neither eats nor drinks more then the sustentation of the bodie requires: For he doth not measure the quan-

titie

titie of those things which he takes, by his Appetite, which is altogether deceitfull; but by Reason, which looks what and how much is proportionable for the conservation of the Bodie, and the performance of the duties and services belonging to the Minde.

Why the Appetite is deceitfull.

59. Now there is a double Reason, why the Appetite becomes a deceitfull Measurer in this kinde. The first is, Because the Appetite doth not onely desire that which is necessarie to the conservation of the Bodie, but also that which may serve for the use of Procreation. For the appetite of eating and drinking

ing

ing is both in men and beasts ordained to both these ends, to wit, to the conservation of the Individuall, and to the propagation of the whole Kinde. And therefore Reason chargeth them who desire to live chastly, and not to be molested by the sting of Lust, that they should not obey their Appetite to the full, but give it satisfaction onely to the half, that is, onely asmuch as is needfull for the sustenance of the Bodie: which thing if they carefully observe, there will be little store of Seed bred in their Bodies, and very few incitements to Lust. For Seed is bred of that superfluitie of the nourishment, which was more then

requi-

requisite for the sustentation of the bodie: So that where there is no more sustenance taken in, then is sufficient for the nourishment of the bodie, there remains either nothing at all, or very little to be distributed for the increase of Seed.

60. The other cause why the Appetite is deceitfull, is, Because it oftentimes longs after more then is any way proportionable to either of these fore-mentioned ends, that is to say, more then is fitting either for the nourishment of the Bodie, or for the matter of Propagation. And that is caused either through the ill disposition of the stomack, as it comes to passe in that

that ravening kinde of appetite, which is called *Dog-hunger*, * *Ox-hunger*, and when the Melancholick Humour is soaked into the tunicles of the stomack: or else by reason of the condiments, and * Lickorish cooking of the meats themselves, which by their varietie and new relishes do go on continually provoking the Appetite, and stirring up Gluttonie. In which regard, this varietie and curious dressing of meats is, as Physicians teach, especially to be eschewed by all them that are followers of Sobrietie and Chastitie, and in very truth by all those who have care of their health,

* Bulimia. * Mangonia.

health, concerning which thing we have discoursed more largely before.

By all this it appeares, That there is farre greater vertue and power for the quenching of Lust, in Sobrietie and Abstinence, then in other corporall mortifications, such as are hair-cloths, whippings, * lying upon the ground, and bodily labours: for these do onely afflict the bodie outwardly, and but raise the skin as it were, but come not at all to the ground of the evil which lies hidden within: But Abstinence plucks up the cause of all by the roots in the inward veins, reducing the naturall temper to a just medio-

* Chamæunis.

mediocritie. This remedie then is to be used by all those who are vexed with this disease.

61. And thus much touching the benefits and singular fruits of Sobrietie: all which might well be confirmed by the testimonies of the ancient holy Fathers: but for brevities sake I omit them, contenting my self with one passage onely out of S. *Chrysostome*, who in his first Homily concerning Fasting writes thus: *Fasting is, as much as lies in us, an imitation of the Angels, a contemning of things present, a school of prayer, a nourishing of the soul, a bridle of the mouth, an abatement of concupiscence, as they that use*

to fast do well know and prove in themselves: It mollifies rage, it appeaseth anger, it calmes the tempests of Nature, it excites reason, it cleares the minde, it disburdens the flesh, it chaseth away night-pollutions, it frees from head-ach, and it breeds cleare and well-coloured visages. By fasting a man gets composed behaviour, free utterance of his tongue, right apprehensions of his minde, &c. See him likewise in his first Homilie on *Genesis*. And agreeable to this we finde many things in S. *Basil*, in his Oration concerning *Fasting*; In *Ambrose*, in his book of *Elias* and *Fasting*; and in *Cyprian*, in his Oration concerning *Fasting*; and in many others.

CHAP.

CHAP. XIII.

That a Sober Diet is not of any grief or trouble: and that Intemperance bringeth many great and grievous maladies.

62. BUt some will object, That this straitnesse of Diet is troublesome, in regard it leaves a man always tormented as it were with hunger: and therefore it were better to die sooner, then to prolong a wretched life by such a painfull medicine: accordingly as it was once said by a certain diseased person, whose Thigh was to be cut off, that * *The preservation of life would be too deer bought at*

* Non est tanto digna dolore salus.

at the price of so much pain.

To which I answer, At first indeed this sparenesse of Diet is somewhat troublesome, in regard of the contrarie usage formerly, and also in regard of the enlargement of the stomack: but by little and little that trouble is removed. For we must not suddenly passe from a great quantitie to a small, but every day by degrees subtracting a little, till we come to the just measure, as *Hippocrates* doth oftentimes warn: for by this means the stomack is contracted by little and little without any great trouble, and the greedinesse which was formerly felt, is taken away. Now when the stomack

mack comes to be contracted to the right measure that it ought, there is no more trouble remaining by means of a Sober Diet, inasmuch as that small quantitie doth justly agree and answer the capacitie and strength of the stomack. In proof whereof we see, that it is very grievous to most men to forbear their usuall Breast-fast at the beginning of Lent; but by little and little that offence is diminished: and divers do in the end finde such benefit by Abstinence, as that they choose willingly ever after to forbear Break-fast. The self-same do many prove in forbearing of Suppers. And in like manner, after that men

have

have a while forced themselves, they finde no pain in abstaining from divers kindes of meats, to which their appetites did formerly leade them with great violence. It is therefore altogether untrue which is commonly objected, That a sober Diet doth torment a man with continuall hunger.

63. Secondly, I answer, Suppose there were some trouble in such kinde of diet, and that it should dure long, (which yet in truth is not so) yet ought we to consider the many profits and benefits which it brings in recompense of this small trouble, to wit, That a sober Diet expells diseases, preserves the

bodie agil, healthfull, pure and clean from noysomeneſſe and filthineſſe, cauſeth long life, breeds quiet ſleep, makes ordinary fare equall in ſweetneſſe to the greateſt dainties, and moreover keeps the Senſes ſound, and the Memorie freſh, and addes perſpicacitie to the Wit, and clearneſſe and aptneſſe for the receiving of divine Illuminations; And further, quiets the Paſſions, drives away Wrath and Melancholie, and breaks the furie of Luſt; In a word, repleniſheth both ſpirit & bodie with exceeding good things; ſo that it may well be termed the mother of Health, of Cheerfulneſſe, of Wiſdome, and, in ſumme, of all Vertues.

64. And

64. And on the contrarie, a disordered life repayes that small and fading pleasure, which it affords to the throat, with an innumerable companie of mischiefs: For it oppresseth the belly with the weight thereof, it destroyes health, it makes the bodie to become noysome, ill-sented, filthie, and full fraught with muck and excrements; it enflames Lust, and enthralls the minde to passions; it dulls the Senses, weakens the Memorie, obscures the Wit and Understanding, &c, in summe, makes the Minde become lumpish and unapt for performance of the functions proper thereunto, such as are Learning,

The discommodities of Intemperance.

ing, Prayer, Meditation, and all other excellent and loftie matters; whereby is brought about, that there can be little progresse made either in knowledge of good things, or in holinesse of life, or in the exercise and performance of good works.

And what a goodly Benefit is it, for the enjoyment whereof we undergo all this losse and damage! Nothing but a short delight of the throat for a minutes space, which is onely felt whilest the meat is in chewing and going down into the belly; which in its own nature is very base and contemptible, being no other then that which is common with us

toge-

together with the beasts, and such as doth affect onely a very small portion of the bodie, to wit, the tongue, the palate, and the throat: For this it is, that we pull upon our selves all these mischiefs; and through the desire of this it is, that the following of Temperance seems such a difficult businesse: For were there no pleasure in taking meat and drink, there would be no grief in forbearing them. Intemperance then hath no other piece of goodnesse in it, then onely a base momentanie delight & pleasing of the throat. What a height of miserie and indignitie then must it needs be for a man to enthrall himself

to the ſlaverie thereof, and for this cauſe to endanger ſo many inconveniences & prejudices! what a deal of wormwood and gall doth Gluttonie poure in, after the ſmall ſweet and pleaſure which it hath afforded!

65. Theſe things ought to be diligently conſidered and weighed by wiſe men, and eſpecially by Church-men, and ſuch as ſet themſelves apart to the ſervice of God, whoſe profeſſion is to attend continually upon divine myſteries and the functions of the minde. For if we carefully ponder theſe things, it will not be poſſible but that we ſhould make choice of Sobrietie, and finde it plea-

saint and easie; and on the contrarie, intemperance will appeare and prove full of horrour and detestation unto us: we shall be ashamed of our delicacie, and blush at the feeble and base tempers of our mindes, that are so captivated to the service of Gluttonie, that we slavishly obey the Tyrannicall Rule of it, not being able to resist the most base and transitorie allurements thereof. What can be more vile and undecent for a man, then to be a slave to his belly? And what greater madnesse then to renounce & quit our interest in all those excellent benefits which Sobrietie brings both to Soul and Bodie, for a little tickling

delight in the throat, and to expose our selves to the lash of all those evils both of Soul and Bodie, wherewith Intemperance scourgeth her followers? Oh the wretched condition of mankinde, that is subject to so great vanitie, blinded with so much darknesse, and beset with so many errours; whose minde is deluded in his judgement and choice, by a vain appearance of delectable good, as it useth to be in dreams!

66. And thus much shall suffice to have spoken touching Sobrietie, as it is the soveraigne means and instrument for preservation of bodily health and vigour of minde in and unto long old age; and

as it is a procurer of the most excellent good that can be, to both parts of a man, bringing abundance both of Temporall and Spirituall Benefits to the exercisers thereof.

I heartily beseech God, that the things thus written may prove to the good of many; and will conclude in the words of S. *Peter*, exhorting all men to Sobrietie, 1. *Pet.* 5. *Be sober, be vigilant; because your adversarie the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist, stedfast in the faith.* For Sobrietie is not onely available for the overcoming of the temptations of

the Flesh, to which the greatest part of the world are subject; but absolutely for all other likewise, and is helpfull to every kinde of vertue, as is plain and evident by what we have formerly in this Treatise proved.

A TREATISE OF TEMPERANCE AND SOBRIETIE,

Written by *Lud. Cornarus*, Translated into English by M^r. *George Herbert*.

HAving observed in my time many of my friends, of excellent wit and noble disposition, overthrown & undone by Intemperance; who, if they had lived, would have been an ornament to the world, and a comfort to their friends:

friends: I thought fit to discover in a short Treatise, that Intemperance was not such an evil, but it might easily be remedied; which I undertake the more willingly, because divers worthy young men have obliged me unto it. For when they saw their parents and kindred snatcht away in the midst of their dayes, and me contrariwise, at the age of eightie and one, strong and lustie; they had a great desire to know the way of my life, and how I came to be so. Wherefore that I may satisfie their honest desire, and withall help many others, who will take this into consideration, I will declare the causes which moved me to

forsake

forsake Intemperance, and live a sober life, expressing also the means which I have used therein. I say therefore, that the infirmities, which did not only begin, but had already gone farre in me, first caused me to leave Intemperance, to which I was much addicted. For by it, and my ill constitution, (having a most cold & moist stomach) I fell into divers diseases; to wit, into the pain of the stomach, and often of the side, and the beginning of the Gout, with almost a continuall fever and thirst.

From this ill temper there remained little else to be expected of me, then that after many troubles and griefs I

should

should quickly come to an end; whereas my life seemed as farre from it by Nature, as it was neare it by Intemperance. When therefore I was thus affected from the thirtie fifth yeare of my age to the fourtieth, having tried all remedies fruitlesly, the Physicians told me that yet there was one help for me, if I could constantly pursue it, to wit, *A sober and orderly life*: for this had every way great force for the recovering and preserving of Health, as a disorderly life to the overthrowing of it, as I too well by experience found. For Temperance preserves even old men and sickly men sound: But Intemperance de-

stroyes

stroyer most healthy and flourishing constitutions: For contrarie causes have contrarie effects, and the faults of Nature are often amended by Art, as barren grounds are made fruitfull by good husbandry. They added withall, that unlesse I speedily used those remedies, within a few moneths I should be driven to that exigent, that there would be no help for me, but Death, shortly to be expected.

Upon this, weighing their reasons with my self, and abhorring from so sudden an end, and finding my self continually oppressed with pain and sickenesse, I grew fully perswaded, that all my griefs arose

arose out of Intemperance: and therefore out of an hope of avoiding death and pain, I resolved to live a temperate life.

Whereupon being distressed by them in the way I ought to hold, I understood, that the food I was wont, was such as belonged to sickly constitutions, and that in small quantity. This they had told me before: But I then not liking that kinde of diet, followed my Appetite, and did eat meats pleasing to my taste, and, when I felt inward heats, drank delightfull wines, and that in great quantitie, telling my Physicians nothing thereof, as is the custome of sick people. But af-

ter

ter I had resolved to follow Temperance and Reason, and saw that it was no hard thing to do so, but the proper duty of man, I so addicted my self to this course of life, that I never went a foot out of the way. Upon this, I found within a few dayes, that I was exceedingly helped; and by continuance thereof, within lesse then one yeare (although it may seem to some incredible) I was perfectly cured of all my infirmities.

Being now sound and well, I began to consider the force of Temperance, and to think thus with my self: If *Temperance* had so much power as to bring me health; how much more to preserve it! Wherefore

Wherefore I began to search out most diligently what meats were agreeable unto me, and what disagreeable: And I purposed to try, whether those that pleased my taste brought me commoditie or discommoditie; and whether that Proverb, wherewith Gluttons use to defend themselves, to wit, *That which savours is good and nourisheth*, be consonant to truth. This upon triall I found most false: for strong and very cool wines pleased my taste best, as also melons, and other fruit; in like manner, raw lettice, fish, pork, sausages, pulse, and cake, and py-crust, and the like: and yet all these I found hurtfull.

Therefore

Therefore trusting on experience, I forsook all these kinde of meats and drinks, and chose that wine that fitted my stomack, and in such measure, as easily might be digested: Above all, taking care never to rise with a full stomack, but so as I might well both eat and drink more. By this meant, within lesse then a yeare I was not onely freed from all those evils which had so long beset me, and were almost become incurable; but also afterwards I fell not into that yearely disease, whereunto I was wont, when I pleased my Sense & Appetite. Which benefits also still continue, because from the time that I

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was

was made whole, I never since departed from my settled course of *Sobrietie*, whose admirable power causeth that the meat and drink that is taken in fit measure, give true strength to the bodie, all superfluities passing away without difficultie, and no ill humours being ingendred in the body.

Yet with this diet I avoided other hurtfull things also, as too much heat and cold, wearinesse, watching, ill aire, overmuch use of the benefit of marriage. For although the power of health consists most in the proportion of meat and drink, yet these forenamed things have also their force. I preserved

me

me also, asmuch as I could, from hatred and melancholie, and other perturbations of the minde, which have a great power over our constitutions. Yet could I not so avoid all these, but that now and then I fell into them; which gained me this experience, that I perceived that they had no great power to hurt those bodies, which were kept in good order by a moderate Diet: So that I can truly say, That they who in these two things that enter in at the mouth, keep a fit proportion, shall receive little hurt from other excesses.

This *Galen* confirms, when he sayes, that immoderate heats

heats and colds, and windes and labours did little hurt him, because in his meats and drinks he kept a due moderation; and therefore neve was sick by any of these inconveniences, except it were for one onely day. But mine own experience confirmeth this more; as all that know me, can testifie: For having endured many heats & colds, and other like discommodities of the bodie, and trouble of the minde; all these did hurt me little, whereas they hurt them very much who live intemperately. For when my brother and others of my kindred saw some great powerfull men pick quarrels against me, fearing lest I

should

ſhould be overthrown, they were poſſeſſed with a deep Melancholie (a thing uſuall to diſorderly lives) which increaſed ſo much in them, that it brought them to a ſudden end. But I, whom that matter ought to have affected moſt, received no inconvenience thereby, becauſe that humour abounded not in me.

Nay, I began to perſwade my ſelf, that this ſuit and contention was raiſed by the Divine Providence, that I might know what great power a ſober and temperate life hath over our bodies and mindes, and that at length I ſhould be a conquerour, as alſo a little after it came to paſſe: For in the end I got the victo-

victorie, to my great honour and no lesse profit: whereupon also I joyed exceedingly, which excesse of joy neither could do me any hurt, which it is manifest, That neither melancholie, nor any other passion can hurt a temperate life.

Moreover I say, That bruises and squats, and falls which often kill others, can bring little grief or hurt to those that are temperate. This I found by experience when I was seventie years old: for riding in a coach in great haste, it happened that the coach was overturned, and then was dragged for a good space by the fury of the horses, whereby my head

and

nd whole bodie was fore
urt, and alſo one of my arms
nd legs put out of joynt.
Being carried home, when the
Phyſicians ſaw in what caſe
was, they concluded that
would die within three
dayes. Nevertheleſſe at a
venture two remedies might
e uſed, letting of bloud, and
urging, that the ſtore of hu-
mours, and inflammation, and
fever (which was certainly
expected) might be hindred.
But I, conſidering what an
orderly life I had led for ma-
y yeares together, which
muſt needs ſo temper the hu-
mours of the bodie, that they
could not be much troubled,
or make a great concourſe, re-
fuſed both remedies, and one-

ly commanded that my arm and legge ſhould be ſet, and my whole bodie anointed with oyl; and ſo without other remedie or inconvenience I recovered; which ſeemed as a miracle to the Phyſicians. Whence I conclude, That they that live a temperate life, can receive little hurt from other inconveniences.

But my experience taught me another thing alſo, to wit, That an orderly and regular life can hardly be altered without exceeding great danger.

About foure yeares ſince, I was led by the advice of Phyſicians, and the daily importunitie of my friends, to

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On the other ſide I argued,
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vith a little, and that I had
or many yeares continued
n good health, with that lit-
le meaſure; that Cuſtome
was turned into Nature, and
herefore it was agreeable to
eaſon, that my yeares increa-
ing, and ſtrength decreaſing,
my ſtint of meat and drink
hould be diminiſhed, rather
hen increaſed; that the pa-

tient might be proportionable to the agent, and especially since the power of my stomack every day decreased. To this agreed two Italian Proverbs, the one whereof was, * *He that will eat much, let him eat little*; because by eating little he prolongs his life. The other Proverb was, * *The meat which remaineth, profits more then that which is eaten.* By which is intimated, that the hurt of too much meat is greater, then the commoditie of meat taken in a moderate proportion.

But all these things could not defend me against their im-

* Mangierà più, chi manco mangia. Ed è contrario, Chi più mangia, manco mangia il senso è, Poco vive, chi troppo sparecchia.

* Fa più pro quel' che si lascia sul' tondo, che quel' che si mette nel ventre.

importunities. Therefore, to avoid obstinacie, and gratifie my friends, at length I yeelded, and permitted the quantitie of meat to be increased, yet but two ounces onely. For whereas before the measure of my whole dayes meat, viz. of my bread, and egges, and flesh, and broth, was twelve ounces exactly weighed; I increased it to the quantitie of two ounces more: and the measure of my drink, which before was fourteen ounces, I made now sixteen.

This addition after ten dayes wrought so much upon me, that of a cheerfull and merrie man I became melancholie and cholerick; so that all things were troublesome

to me: neither did I know well, what I did or said. On the twelfth day, a pain of the side took me, which held me two and twentie houres. Upon the neck of it came a terrible fever, which continued thirtie five dayes and nights although after the fifteenth day it grew lesse and lesse. Besides all this, I could not sleep, no not a quarter of an houre: whereupon all gave me for dead.

Nevertheless, I by the grace of God cured my self onely with returning to my former course of Diet, although I was now seventie eight yeares old, and my bodie spent with extream leanesse, and the season of the

yeare was winter and most cold aire. And I am confident, that under God nothing holp me, but that exact rule which I had so long continued. In all which time I felt no grief, save now and then a little indisposition for a day or two.

For the Temperance of so many yeares spent all ill humours, and suffered not any new of that kinde to arise, neither the good humours to be corrupted or contract any ill qualitie, as usually happens in old mens bodies, which live without rule. For there is no malignitie of old age in the humours of my bodie, which commonly kills men. And that new one, which I

contracted by breaking my diet, although it was a sore evil, yet had no power to kill me.

By this it may clearely be perceived, how great is the power of order and disorder; whereof the one kept me well for many yeares; the other, though it was but a little excesse, in a few dayes had so soon overthrown me. If the world consist of order, if our corporall life depend on the harmonie of humours and elements, it is no wonder that order should preserve, and disorder destroy. Order makes arts easie, and armies victorious, and retains and confirms kingdomes, cities, and families in peace. Whence I conclude,

clude, that an orderly life is the moſt ſure way & ground of health and long dayes, and the true and onely medicine of many diſeaſes.

Neither can any man denie this, who will narrowly conſider it. Hence it comes, that a Phyſician, when he cometh to viſit his patient, preſcribes this Phyſick firſt, That he uſe a moderate diet: and when he hath cured him, commends this alſo to him, if he will live in health. Neither is it to be doubted, but that he ſhall ever after live free from diſeaſes, if he will keep ſuch a courſe of life; becauſe this will cut off all cauſes of diſeaſes, ſo that he ſhall need neither Phyſick nor Phyſi-

cian: yea, if he will give his minde to those things which he should, he will prove himself a Physician, and that a very compleat one: For indeed no man can be a perfect Physician to another, but to himself onely. The reason whereof is this, Every one by long experience may know the qualities of his own nature, and what hidden properties it hath, what meat and drink agrees best with it: which things in others cannot be known without such observation, as is not easily to be made upon others; especially since there is a greater diversitie of tempers, then of faces. Who would beleeve that old wine

ſhould hurt my ſtomack, and new ſhould help it; or that cinnamon ſhould heat me more then pepper? What Phyſician could have diſcovered theſe hidden qualities to me, if I had not found them out by long experience? Wherefore one to another cannot be a perfect Phyſician. Whereupon I conclude, ſince none can have a better Phyſician then himſelf, nor better Phyſick then a Temperate life; Temperance by all means is to be embraced.

Nevertheleſſe, I denie not but that Phyſicians are neceſſarie, and greatly to be eſteemed for the knowing & curing of diſeaſes, into which they often fall, who live diſorder-

orderly: For if a friend who visits thee in thy sickness and onely comforts and condoles, doth perform an acceptable thing to thee; how much more dearely should a Physician be esteemed, who not onely as a friend doth visit thee, but help thee!

But that a man may preserve himself in health, I advise, that in stead of a physician a regular life is to be embraced, which, as is manifest by experience, is a naturall Physick most aggreeable to us, and also doth preserve even ill tempers in good health, and procure that they prolong their life even to a hundred yeares and more, and that at length they shut up

their

their dayes like a Lamp, onely by a pure consumption of the radicall moisture, without grief or perturbation of humours. Many have thought that this could be done by *Aurum potabile*, or the *Philosophers stone*, sought of many, and found of few. But surely there is no such matter, if Temperance be wanting.

But sensuall men (as most are) desiring to satisfie their Appetite, and pamper their belly, although they see themselves ill handled by their intemperance, yet shunne a sober life: because they say, It is better to please the Appetite (though they live ten yeares lesse then otherwise they should do) then

then alwayes to live under bit and bridle. But they consider not, of how great moment ten yeares are in mature age, wherein wisdome and all kinde of vertues is most vigorous; which, but in that age, can hardly be perfected. And that I may say nothing of other things, are not almost all the learned books that we have, written by their Authours in that age, and those ten yeares, which they set at nought in regard of their belly?

Besides, these Belly-gods say, that an orderly life is so hard a thing that it cannot be kept. To this I answer, that *Galen* kept it, and held it for the best *Physick*: so did *Plato* also,

alſo, and *Iſocrates*, and *Tullie*, and many others of the ancient; and in our age, *Paul the third*, and Cardinal *Bembo*, who therefore lived ſo long; and among our Dukes, *Laudus*, and *Donatus*, and many others of inferiour condition, not onely in the citie, but alſo in villages and hamlets.

Wherefore ſince many have obſerved a regular life, both of old times and later yeares, it is no ſuch thing which may not be performed; eſpecially ſince in obſerving it, there needs not many and curious things, but onely that a man ſhould begin and by little and little accuſtome himſelf unto it.

Neither

Neither doth it hinder, that *Plato* sayes, That they who are employed in the common-wealth, cannot live regularly, because they must often endure heats, and colds, and windes, and showers, and divers labours, which suit not with an orderly life: For I answer, that those inconveniences are of no great moment (as I shewed before) if a man be temperate in meat and drink; which is both easie for common-weals-men, and very convenient, both that they may preserve themselves from diseases, which hinder publick employment; as also that their minde, in all things wherein they deal, may be more lively and vigorous.

But

But some may say, He which lives a regular life, eating alwayes light meats, and in a little quantitie, what diet shall he use in diseases, which being in health he hath anticipated? I answer first; Nature, which endeavours to preserve a man as much as she can, teacheth us how to govern our selves in sickness; For suddenly it takes away our appetite, so that we can eat but a very little, wherewith she is very well contented: So that a sick man, whether he hath lived heretofore orderly or disorderly, when he is sick, ought not to eat, but such meats as are agreeable to his disease, and that in much smaller quantitie

quantitie then when he was well. For if he ſhould keep his former proportion, Nature, which is alreadie burdened with a diſeaſe, would be wholly oppreſſed. Secondly, I anſwer better, That he which lives a temperate life, cannot fall into diſeaſes, and but very ſeldome into indiſpoſitions; Becauſe Temperance takes away the cauſes of diſeaſes: and the cauſe being taken away, there is no place for the effect.

Wherefore ſince an orderly life is ſo profitable, ſo vertuous, ſo decent, and ſo holy, it is worthy by all means to be embraced; eſpecially ſince it is eaſie and moſt agreeable to the nature of Man. No man

that

that followes it, is bound to eat and drink ſo little as I: No man is forbidden to eat fruit or fiſh, which I eat not: For I eat little, becauſe a little ſufficeth my weak ſtomack: and I abſtain from fruit, and fiſh, and the like, becauſe they hurt me. But they who finde benefit in theſe meats, may, yea ought to uſe them: yet all muſt take heed, leſt they take a greater quantitie of any meat or drink (though moſt agreeable to them) then their ſtomack can eaſily digeſt: So that he which is offended with no kinde of meat and drink, hath the *quantitie*, and not the *qualitie* for his rule, which is very eaſie to be obſerved.

Let no man here object unto me, That there are many, who, though they live disorderly, yet continue in health to their lives end: Because, since this is at the best but uncertain, dangerous, and very rare, the presuming upon it ought not to leade us to a disorderly life.

It is not the part of a wise man, to expose himself to so many dangers of diseases and death, onely upon a hope of an happie issue, which yet befalls very few. An old man of an ill constitution, but living orderly, is more sure of life, then the most strong young man who lives disorderly.

But some, too much given

to

to Appetite, object, that a long life is no such desirable thing, because that after one is once sixtie five yeares old, all the time we live after, is rather death then life. But these erre greatly, as I will shew by my self, recounting the delights and pleasures in this age of eighty three, which now I take, and which are such, as that men generally account me happie.

I am continually in health, and I am so nimble, that I can easily get on horseback without the advantage of the ground, and sometimes I go up high stairs and hills on foot. Then, I am ever cheerfull, merrie, & well-contented, free from all troubles and

trouble-

troubleſome thoughts; in whoſe place, joy and peace have taken up their ſtanding in my heart. I am not wearie of life, which I paſſe with great delight. I conferre often with worthie men, excelling in wit, learning, behaviour, and other vertues. When I cannot have their companie, I give my ſelf to the reading of ſome learned book, and afterwards to writing; making it my aim in all things, how I may help others to the furtheſt of my power.

All theſe things I do at my eaſe, and at fit ſeaſons, and in mine own houſes; which, beſides that they are in the faireſt place of this learned Citie of *Padua*, are very beautifull

full and convenient above most in this age, being so built by me according to the rules of Architecture, that they are cool in summer, and warm in winter.

I enjoy also my gardens, and those divers, parted with rills of running water, which truely is very delightfull. Some times of the yeare I enjoy the pleasure of the *Euganean* hills, where also I have fountains and gardens, and a very convenient house. At other times, I repair to a village of mine, seated in the valley; which is therefore very pleasant, because many wayes thither are so ordered, that they all meet and end in a fair plot of ground; in the midst

midst whereof is a Church suitable to the condition of the place. This place is washed with the river *Brenta*; on both sides whereof are great and fruitfull fields, well manured and adorned with many habitations. In former time it was not so, because the place was moorish and unhealthy, fitter for beasts then men. But I drained the ground, and made the aire good. Whereupon men flockt thither, and built houses with happy successe. By this means the place is come to that perfection we now see it is: So that I can truely say, that I have both given God a Temple, and men to worship him in it. The memorie where-

of

of is exceeding delightfull to me.

Sometimes I ride to some of the neighbour cities, that I may enjoy the sight and communication of my friends, as also of excellent Artificers in *Architecture*, *painting*, *stone-cutting*, *musick*, and *husbandrie*, whereof in this age there is great plentie. I view their pieces, I compare them with those of Antiquitie; and ever I learn somewhat which is worthy of my knowledge: I survey *places*, *gardens*, and *antiquities*, publick *fabricks*, *temples*, and *fortifications*: neither omit I any thing that may either teach, or delight me. I am much pleased also in my travells, with the beau-

ty of situation. Neither is this my pleasure made lesse by the decaying dulnesse of my senses, which are all in their perfect vigour, but especially my Taste; so that any simple fare is more favourie to me now, then heretofore, when I was given to disorder and all the delights that could be.

To change my bed, troubles me not; I sleep well and quietly any where, and my dreams are faire and pleasant. But this chiefly delights me, that my advice hath taken effect in the reducing of many rude and untoiled places in my country, to cultivation and good husbandrie. I was one of those that was deputed for the managing of that

that work, and abode in those fenny places two whole moneths in the heat of summer (which in *Italie* is very great) receiving not any hurt or inconvenience thereby: So great is the power and efficacie of that *Temperance* which ever accompanied me.

These are the delights and solaces of my old age, which is altogether to be preferred before others youth: Because that by *Temperance* and the *Grace of God* I feel not those perturbations of bodie and minde, wherewith infinite both young and old are afflicted.

Moreover, by this also, in what estate I am, may be discovered, because at these

yeares (*viz.* 83) I have made a most pleasant Comedie, full of honest wit and merriment; which kinde of Poems useth to be the childe of Youth, which it most fitits withall for variety and pleasantnesse; as a Tragedie with old Age, by reason of the sad events which it contains. And if a *Greek Poet* of old was praised, that at the age of 73 yeares he writ a Tragedie; why should I be accounted lesse happie, or lesse my self, who being ten yeares older have made a Comedie?

Now lest there should be any delight wanting to my old age, I daily behold a kinde of immortalitie in the succession of my posteritie

For when I come home, I finde eleven grand-children of mine, all the sonnes of one father and mother, all in perfect health; all, as farre as I can conjecture, very apt and well given both for learning and behaviour. I am delighted with their musick and fashion, and I my self also sing often; because I have now a clearer voice, then ever I had in my life.

By which it is evident, That the life which I live at this age, is not a dead, dumpish, and sowre life; but cheerfull, lively and pleasant. Neither, if I had my wish, would I change age and constitution with them who follow their youthfull appetites, although

though they be of a most strong temper: Because such are daily exposed to a thousand dangers and deaths, as daily experience shewes; and I also, when I was a young man, too well found. I know how inconsiderate that age is, and, though subject to death, yet continually afraid of it: For death to all young men is a terrible thing, as also to those that live in sinne, and follow their appetites: whereas I by the experience of so many yeares have learned to give way to Reason: whence it seems to me, not onely a shamefull thing to fear that which cannot be avoided, but also, I hope,

shall come to that point, I shall finde no little comfort in the favour of Jesus Christ. Yet I am sure, that my end is farre from me: for I know that (setting casualties aside) I shall not die but by a pure resolution: because that by the regularitie of my life I have shut out death all other wayes. And that is a fair and desireable death, which Nature brings by way of refection.

Since therefore a temperate life is so happie and pleasant a thing, what remains, but that I should wish all who have the care of themselves, to embrace it with open arms?

Many things more might

be said in commendation hereof: but lest in any thing I forsake that *Temperance* which I have found so good, I here make an end.

A DISCOURSE TRANSLATED OUT OF ITALIAN.

That a Spare Diet is better than a Splendid and Sumptuous.

A PARADOX.

I Verily believe, however I have titled this opinion, yet it will by no means be allowed for a Paradox by a number of those to whose judgement ought to bear the greatest sway. And to speak freely, it would

would seem to me very ex-
cessive, that any man that
makes profession of more un-
derstanding than a Beast,
should open his mouth to the
contrary, or make any scruple
at all of readily subscribing
to the truth and evidence of
this Position, *That a frugal
and simple Diet is much better
then a full and daintie.*

Tell me, you that seem
to demurre on the business,
whether a sober and
discourses not only
ther help to ch
racking humour
Gout, which by
helps that can
receive any mitigation at
but do what can be done,
for hunting the bodie,

have

have spent it self. Tell me whether this holy Medicine serve not to the driving away of Head-ach, to the cure of Dizziness, to the stopping of Rheums, to the slaying of fumes, to the getting away of loathsome Itches, to the freedome from dishonest Belchings, to the prevention of Agues, and in a word to the clearing and draining of all ill Humours whatsoever in the bodie.

Nor do the benefits thereof lye onely in the Bodie but ascend likewise to the refreshing of the Soul it self: for how manifest is it, That through a sober and strict diet the Minde and all the faculties thereof become waking,

king, quick, and cheerfull? How is the Wit sharpened, the Understanding solidated, the Affections tempered, and, in a word, the whole soul and spirit of a man freed from encumbrances, and made apt and expedite for the apprehension of wisdome, and the embracement of vertue?

The Ancient Sages were (I am sure) of this opinion: and *Plato* in particular made a notable remonstrance of it, when upon his coming into *Sicily* from *Athens*, he did so bitterly condemne the *Syracusian* Tables, which being furnished with precious and daintie cates, provoking sauces, & rich wines, sent away their guests twice a day full

of good cheare. But what wouldst thou have said, Oh *Plato*, if thou hadst perhaps light upon such as we Christians now adayes are; amongst whom, he that eats but two good meals a day (as we term them) boasts himself, and is applauded by others for a person of great Temperance, and singular good diet?

Undoubtedly, our extravagancie in this matter (having added *Prologues* of Breakfasts, *Interludes* of Banquets, and *Epilogues* of Resuppers to the *Comedie*) would have caused thee to turn thy divine Eloquence to the praise of those *Syracusian* Gluttons, which in respect of

of our Ages and Customes, might seem great Matters of Temperance.

Nay, very *Epicurus* himself, however (he may thank *Tullies* slanders) his name is become in this regard so infamous, yet placed his chief delight this way in no greater dainties then Savoury Herbs, and Fresh Cheese.

But I would fain once understand from these Belly-gods, that seem born only to waste good meat, what the reason may be, That now a-dayes the store of victualls is so much abated, and the price enhaunced of that it was in time of old; when yet the world appeares to have been then much fuller of peo-

ple

plenties then it now is. Undoubtedly, That scarcitie and dearnesse, under which we labour, can proceed from nothing but our excessive Gluttonie, which devoures things dearer then Nature can bring them forth. And that plentie and cheapnesse, which crowned their happie dayes, was maintained and kept on foot chiefly through the good husbandrie of that [illegible] which they used.

3. Herodot. writing of the course of life held by those people Psychemi that retired themselves into the desert of Egypt, the better to serve God, tells us, That they were so enamoured of Spare and Simple

Simple Diet, that they censured it in themselves for a kinde of Riot, to feed on any thing that was dreſt with Fire. The ſame in every point doth *Caſſian* repoſt in his Relations of the Holy *Monks* and *Hermites* of his time.

I finde in Ancient Phyſicians, that the inhabitants of the old world were ſuch ſtrict followers of *Sobriety*, that they kept themſelves precisely to Bread in the morning; and at night they made their Supper of Fleſh onely, without addition of Sauces, or any firſt or ſecond courſes. And by this meanes it came to paſſe, that they lived ſo long and in continuall health, without ſo much

once hearing the names of those many grievous infirmities, that now adayes vex mankinde.

What think you might be the cause, that the *Romanes*, the *Arcadians*, and the *Portugals* passed so many hundred of yeares, without having any acquaintance at all with Phylick or Phyticians? Surely nothing else but their sober spare Diet; which, when all is done, we are oftimes constrained to undergo, and ever indeed directed and advised unto, by those who really practise this Divine Science of Phylick, for the recoverie and conservation of their patients health, and not covetously for their own gain.

I

I reade in approved Histories, that *Ptolemie*, upon some occasion or other outriding his followers in *Egypt*, was so pressed with hunger, that he was faine to call in at a poore mans cottage, who brought him a piece of rie-bread; which which he had eaten, he took a solemne oath, That he never in all his life had tasted better, nor more pleasing meat: And from that day forward, he set light by all the costly sorts of bread, which he had been formerly accustomed unto.

The *Thracian* women, that they might bear healthfull, strong, and hardie children, use nothing but Milk & Nectar. And the greatest dain-

ties

ties that the *Lacedæmonians* had amongst them, was a certain kinde of black Pottage, that looked no better then melted pitch, and could not by computation stand in above three half pence a gallon at the most.

The *Persians*, that in their time were the best disciplined people on the earth, ate a little * *Nasturtium* with their bread; and that was all the victuals that this brave Nation used, when they made conquest of the world.

* Cresses, or wilde Rape.

Artaxerxes, the brother of *Cyrus*, being overthrown in battell, was constrained in his flight to lie down with dyte Pigges and Barley Breads;

which

which upon proof he found so good, as he seriously lamented his misfortune, in having (through the continuall cloying of artificiall dainties, wherewith he had been bred up) been so long time a stranger to that great pleasure and delight, which naturall and simple food yields, when it meets with true hunger.

True it is, Our belly is a troublesome Creditour and oft times shamelesly exacts more then its due: but undoubtedly, if we were not partiall, and corrupted by the allurements of that base torrent which dainties promise, we might easily quiet the grudgings and murmurings thereof.

It's

It's not the Belly (I wis) which would rest well enough apayed with that which is at hand; but the satisfaction of our capricious Phansies, that makes us wear out our selves, and wearie all the world besides with uncessant travell in the search of Rarities, and in the compounding of new Delicacies. If we were but half as wise as we ought to be, there need none of all this ado that we make, about this and that kinde of Manchet, Dutch-bread, and French-bread: and I know not what new inventions are brought on foot, to make more businesse in the world; whereas with much lesse cost and trouble we

might be much bettered
with that which growes at
home, and is to be found rea-
die in every thatcht cottage.
That which is most com-
and that which we therefore
perhaps (fools as we be) most
contemne is this kinde, *Barley bread*. I mean, is by all the
old Physicians warranted for
a most sound and healthfull
foode. He that eats daily of it
say they, shall undoubtedly
never be troubled with the
Gout in the feet.

Shew me such a veere in
any of these new inventions,
and I'le yeeld there were
some reason perhaps in ma-
king use of them, if they
might with ease and cheare
be procured. But to buy them

at

at the price of so much pains,
ime, and hazard as they cost
s were undoubtedly too
much, although they brought
smuch benefit as they do
rejudice.

Consider well (I pray)
whether it be not a thing to
make a wise man runne be-
side himself, to see such a
unsacking of all the Ele-
ments by *Fishers* and *fowl-*
ers and *Hunters*; such a
removing of the world by
Carts and *Carriers*, and
Sayle-makers, and a num-
berlesse number of such need-
lesse occupations; such a ha-
zarding of mens lives on Sea
and Land, by heat and cold,
and a thousand other dangers
and difficulties: and all for-

sooth

sooth in procuring dainties for the satisfaction of a greedie Maw, and senslesse Belly, that within a very short while after must of necessity make a banquet of it self to worms.

What an endlesse maze of errour, what an intolerable hell of torments and afflictions hath this wicked *Gluttonie* brought the world unto! And yet, wretched men that we are, we have no minde to get out of it, but like silly Animals led by the chaps, go on all day long, digging our Graves with our Teeth, till at last we bring the Earth over our heads much before we otherwise need to have done.

And

And yet there was a certain odde fellow once in the world (I would there were not too many of the same minde now adayes!) *Philoxenus* by name, that seriously wisht he might have a swallow as long and as large as the Cranes, the better to enjoy the full reliſh of his licoriſh morſells. Long after him, I reade of another of the ſame fraternitie, *Apitius*, I trow, that ſet all his happineſſe in good cheare: but little credit (I am ſure) he hath got by the meanes; no more then *Maximinus*, for all he was an Emparour, by his uſing every meal to ſtuffe into his paunch thirty pounds of fleſh, beſide bread and

wine to boot. But *Geta* de-
ſerves in my opinion the Mo-
narchie of *Gluttons*, as he had
of the *Romanes*: His feaſts
went alwayes according
the letters of the Alphabet
as when P's turn came, he
would have *Plovers*,
Partridges, and *Peacocks*,
the like; and ſo in all the
reſt, his table was alwayes
furniſhed with meats whoſe
names began with one
the ſame letter.

But what do I raking
this carrion? Let them re
their corruption, and be
covered over with
then with Earth.
give the world notice
have been the great
of this worthie Science.

N fillip

filling the belly and following good cheare, I have been enforced to make this remembrance of some of their goodly opinions and pranks. Which let who so will be their partner in: for my part, I solemnely avow, that I finde no greater miserie then *to victuall the Camp* (as the Proverb is) cramming in lustily over night, and to be bound next morning to rise early, and to go about serious businesse.

Oh what a piece of Purgatorie is it, to feel within a mans selfe those *Qualmes*, those *Gripings*, those *Swimmings*, and those *Flushing* that follow upon over-eating! And what a shame

(if our foreheads were not of brasse, and our friends before whom we act them, infected with the same disease) would it be, to stand *yawning*, *stretching*, and *perbreaking* the crudities of the former dayes surfet!

On the contrarie, what a happinesse do I prove, when after a *sober pittance* I finde found and quiet sleep all night long; and at peep of day get up as fresh as the morning it self, full of vigour and activitie both in Minde and Bodie, for all manner of affairs! Let who will take his pleasure in the fulnesse of delicates: I desire my part may be in this happie enjoyment of my self, although it

should

should be with the abate-
ment of much more content
then any dainties can af-
ford.

When I was last at Mef-
sina, my Lord Antonio Doria
told me, that he was ac-
quainted in Spain with an
old man, who had lived a-
bove a hundred years. One
day having invited him home
and entertained him sumptu-
ously, as his Lordships man-
ner is, the good old man in
stead of thanks told him,
My Lord, had I known
sooner in those kinds of meats
in my youth, I had never come
to this age which you see, nor
been able to preserve
health and strength both of
minde and bodie,

shake shew so much to admire in me.

See now! here's a proof even in our Age, That the length and happinesse of mens lives in the old world was chiefly caused by the means of Blessed *Temperance*.

But what need more words in a matter as evident as the Sunne at noon-day, to all but those whose Brains are sunk down into the *Quagmire* of their Bellies? I'le make an end with that which cannot be denied, nor deluded, nor resisted; so plain is the truth, and so great is the authoritie of the Argument; and this it is: Peruse all Histories of whatever times and people, and you shall al-

wayes finde the haters of a Sober Life and Spare Diet to have been sworn enemies against vertue and goodnesse: Witnesse *Claudius*, *Caligula*, *Heliogabalus*, *Clodius* the Tragedian, *Vitellius*, *Verus*, *Tiberius*, and the like: And on the contrarie, the friends and followers of Sobrietie and Frugalitie, to have been men of divine spirits, and most heroicall performances for the benefit of mankinde; Such as were *Augustus*, *Alexander Severus*, *Paulus Æmilius*, *Epaminondas*, *Socrates*, and all the rest who are registred for excellent in the lists of Princes, Souldiers, and Philosophers.

A spare diet then is better

FINIS.

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